REINCARNATION
A UNIVERSAL TRUTH

R. F. GOUDEY

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TO MY WIFE

WHOSE ASSISTANCE AND SYMPATHY
MADE THIS WORK POSSIBLE

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R. F. Goudey

First Edition

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UNITED THEOLOGICAL

PREFACE

Belief in reincarnation is becoming so widely extended among the white races which only a few years ago were full of condemnation for it, that the present changed condition presents the appearance of a general renaissance. That the belief has always been held in one form or another by most of the races of the world may be accepted. And that it became veiled in the teachings of the Christian Church and eventually was opposed therein may be attributed to a divinely guided policy having for its purpose the making of an Occidental civilization that should realize more keenly the importance of a single life, and, therefore, the need to compress into the space of a single incarnation the growth which otherwise might be spread leisurely over many. The importance of this possible policy may be attributed variously; but my own thought is that there was doubtless a need to prepare strenuously for the next Coming of the Teacher whose ministry had been so tragically cut short.

Now we have the strenuous civilization; much progress has been made along many lines; and the return of the Teacher seems well assured, at least in certain highly creditable circles. Therefore, it is but logical that the immemorial belief in reincarnation, or the progressive succession of earth births, should no longer be veiled. This, however, being a personal view, should not be held as binding the author.

In any case, it is appropriate that there should be an increasing number of dependable treatises on this subject for the enlightenment of those who consciously or unconsciously seek to regain the lost belief which has been for so many centuries a kind of "lost word" among the brethren; and so, I welcome the forthcoming work as fulfilling an intelligent demand. The author has treated his subject exhaustively, and thus has laid interested readers under an indebtedness to him, as well as those who would have at hand, for ready reference, a comprehensive treatment of this most fascinating subject. His references to reincarnation in the Bible are unique in their fullness. Not only does the work show great industry in research, but has the advantage of having been written by one who is a student of the age in which he lives and who has industriously brought forward numerous references gleaned from various sources in our own time.

The work is worthy of a very wide reading public.

A. P. WARRINGTON.

PART I

THE EXPLANATION OF REINCARNATION

INTRODUCTION

Most people, on first acquaintance with the doctrine of reincarnation, claim it to be strange, queer, startling, weird, new, bewildering, or abrupt. Some individuals even regard the idea as positively cruel, harsh, or repulsive; for, having experienced repeated misfortunes, suffered intolerably for apparently harmless acts, or having met with only the sordidness of life, they have no desire to retaste life's bitter lessons. For why should they return since there is no promise of conditions being greatly improved? Obviously such people are not ready for the benefits to be derived from the noble doctrine of reincarnation. Immersed as they are in purely narrow and selfish pursuits, and engrossed in their own materialistic strata of thought, reincarnation, though rarely rejected or altogether forgotten, holds no fascination nor particular attraction for them.

Still, sooner or later in the lives of everyone dawns the realization of the need of "taking account of stock," followed by usually weak, but gradually persisting resolutions to become useful to others, and to cooperate with that Greatest of Plans, Evolution. The desire arises to take up hobbies which interest the higher faculties and to master the restraining influences of environment. The stage is reached when the why's and wherefore's of life are sought. Then, in retrospect, are seen many opportunities which were missed, because of not being ready to grasp them, and flashes of conscience point to the guilt of many mistakes and errors committed in the folly of youth when the knowledge of doing otherwise was lacking. This reminiscent and regretful period of life is just when the idea of reincarnation becomes acceptable and offers real hope for the future. Repeated chances to face missed opportunities, the providing of conditions in which debts for past follies may be cancelled, and the giving of encouragement through the joyous thrills of triumph as the faults of the ages become mastered, all open out as possibilities for the struggling individual. A refuge is taken in the teaching of reincarnation and the individual ceases to drift through life's perplexities or to be buffeted unmercifully by the knocks of experience, realizing everything is for the best if the most is made of it. For, seeming blind chance gives way to omnipotent law and reincarnation then proves to be morally helpful, intellectually satisfying, and truly scientific.

A sound belief in reincarnation presupposes that God is Love, that He is Just, and that virtue is the binding power of life. For if the goal is other than perfection, or injustice and unfairness are the ruling attributes of Divinity, then there is sufficient explanation for all the apparent superficial inequalities of life. If,

however, individual effort does lead to a just perfection through evolution, reincarnation becomes philosophically tenable. While man innately admits and holds explicit faith in the possibility of developing a universal brotherhood, his present human faults prevent attainment; nevertheless, that goal can only be reached through an evolved perfection ultimately made possible through the operation of reincarnation. In short, the highest and noblest conceptions of man, such as Evolution, Brotherhood, Love, Divine Justice, *etc.*, all require this doctrine as a basic starting point.

The truth of reincarnation cannot strictly nor successfully be proven, *per se*. If two people should remember their past lives and could check details between themselves, then to them it would be a proven law. Or, if one could withdraw his consciousness to some outside point and view evolution on the earth at its various stages, and could see what part reincarnation played in it, then to him would it be likewise proven. Lacking such means of investigation, it becomes necessary to resort to indirect evidence; first, by presenting its logical and reasonable aspects in so far as explaining problems, details, and mysteries of everyday life; second, by applying similes, trying to get a greater understanding through our intuition of correspondences which show reincarnation to be an application of a Law of Nature; and third, by considering its real inner significance and far-reaching aspects which indicate it to be one of the most fundamental and esoteric doctrines of all time. The fact that practically every great thinker has held staunchly to this doctrine and that over 800,000,000 people today, or over one-half of the human race, believe it in some form, should be an incentive for unbiased investigation. The doctrine is philosophically correct, yet the understanding of it depends on the receptivity, intuitional development, and conviction of the individual.

The modest aim of this book is to present all available data on reincarnation from the ancient as well as the modern origins, and to mass it in such a way as to make a most convincing argument in its favor. Curiously, the most earnest and impartial students usually realize its inherent truth long before their investigation has been completed and prior even to the laying of a scientific foundation.

Reincarnation, as will later be shown, has sprung up with the origin of each race, and, in some cases, has persisted to the present day in its pristine purity. From the aborigines of Siberia to the primitive South Sea Islanders and elsewhere all over the world, although each tribe was isolated through geographical barriers or lack of communication, reincarnation invariably sprang up simultaneously with the birth of each new race. It will be

further shown to have been held by all the greatest poets, philosophers, and religious leaders, and today is without doubt one of the most wide-spread doctrines tending to bind humanity together. False doctrines are usually short lived and decay after brief and unsuccessful debuts. How then can reincarnation be false after tenaciously persisting throughout the ages and outliving the initial violent antagonism which wrecks most shallow beliefs?

A mere smattering of the subject, which is all that a casual peruser ever gets, should not suffice. To drop it just as a superficial examination is leading to its acceptance is likewise inadequate. Real fascination comes in trying to sense its magnificent and far reaching ramifications.

An attempt is made in this book to give a wider interpretation of this subject than is ordinarily found. It takes a virile, exhaustive, and comprehensive struggle to understand all its phases, to fathom its innermost depths, to appreciate its truly universal application, to perceive its widespread ramifications, and to sense its underlying uplifting effect. Truly, it opens up a far grander, much nobler, and infinitely more useful world than the unthinking has ever dreamed. All the vexing problems in the intricate mysteries of life dissolve as a mist before this powerful searchlight of truth. Death, too, loses its sting, for the reasonable and sympathetic explanation whereby the living later reach their beloved ones and return again to earth in new relationships makes all of humanity one big family and all actually children of God.

The theory, shorn of its fancies and dreamy tendencies, rescues one from blind faith, and elevates him to a realm of realities devoid of haunting enigmas and vain illusions. Christianity, as with all religions, is greatly supported by this doctrine. No "wonder worker" of the old theology suffices. No irrational sentimentality among "isms" and faddists is tolerated. Instead, it gives birth to active unselfishness, true understanding, and an honest realization of mankind's part in cooperating with a just and loving God to the end that evolution has in view. In short, reincarnation cuts very deeply into the secrets of life and offers a guiding hand to the earnest student who desires illumination in a life of service.

CHAPTER I.

The Essence of Reincarnation

A great deal of confusion and misunderstanding exists in the use of the word reincarnation and its many supposed or ordinarily used synonyms. Also little has been said of its broader application to the kingdoms of Nature, races, civilizations, planets, and the cosmos.

The word reincarnation is composed of four parts: *re,* meaning back again; *in,* in; *caro* (Latin root *carn*), flesh; and *tion,* the act of; thus literally implying "the act of being back again in flesh,"—or simply "rebirth." Reincarnation is often confused, and wrongly so, with "transmigration." Mythological writers particularly have been prone to make no distinction between them. Transmigration is but a vulgarization of the greater truth of reincarnation for the purpose of appealing to the masses of ignorant people in developing their higher instincts and traits. Likewise, a number of modern writers use the term synonymously, and do not appreciate that reincarnation means progressive evolution, whereas transmigration, if true, would lead to devolution, and is intended only to convey a threat for the punishment of sins.

The nineteenth century scientists and philosophers, who dealt with reincarnation, invariably used the words "metamorphosis" and "metempsychosis." The former term means a consecutive change of form with no allowance for respites or rests between the periods of activity. There is no authority for the derivation of "metempsychosis" to mean "reincarnation." One writer claims that "metempsychosis" really implies the utilization of the same form by different units of life. Another author gives "metensomatosis" and *palingenesia* as the proper words, "since it is the bodies, not the souls, that are changed at rebirth." Practically all of the twentieth century writers have accepted the word reincarnation as a more accurate term defining the process.

Theological and religious students use such terms as "rebirth," "resurrection," "palingenesis," "awakening from the dead," "arising from the dead," and *resurgam.* The latter is Latin, meaning "I will rise again." The word "reincarnation" is of very recent origin, having been coined by Madame H. P. Blavatsky in 1883 for an article which she wrote for *The Theosophist,* namely "Fragments of Occult Truth;" and it has supplanted the older synonyms.

Obviously, reincarnation must have a deeper significance than is realized at first glance. While the greater portion of this book is devoted to the doctrine as applied to man, it is well to investigate its application to other phases of life. It then looms

up as a fundamental underlying law of all life. In short, reincarnation, as ordinarily understood, is the operative law for the Great Plan in action through evolution.

Reincarnation can be thought of as new leases of life, when physical fitness permits successive quickenings of vehicles of consciousness to respond. The omnipotence and omnipresence of Divinity presuppose all life to be One. Yet, in the One Life we find diversity or bits of life manifesting through varying degrees of imposed limitations. The entire process of involution is the clothing of units of that Divine Life with material forms of all the planes of Nature, linking them together, and providing the means on the physical plane for the unfolding of the ever widening expression of the consciousness which lies behind. Evolution, then, becomes the long and tedious process by which the involved life and forms are given physical expression, coordinating with it ever greater efficiency in materializing the Divine Plan. Life, as it exists today, is a cross-section of this magnificent drama.

In the initial and continually progressing involution of life, reincarnation by stages densifies the plastic life in its various degrees of expression and links it finally to inert, stable, and fitted forms of the physical world. The involution of life and matter so essential to evolution, and as required by the remarkable tenets of the Weismann cell theory and the philosophical requirements of Spencer, is even more important than the entire field of evolution alone investigated by scientists and students of today.

Evolution of life and form brings reincarnation to us in a more tangible way than can be sensed in involution. First, is seen the mineral kingdom in which the life behind, expressing itself through adhesion, cohesion, affinity, repulsion, and surface tension, can apparently only dimly sense rigidity, density and inertness. The perfect geometry of structure and geological details, the flawless order governing chemical reactions, and the exquisite beauty of the mineral kingdom, all of which is more complicated according to its scale of development, give plenty of evidence to show such life to be intelligent and purposeful. Who cannot say that the Life behind evolves in its first attempts to coordinate, function, and provide an outlet for its plasticity in action through physical matter? The mineral kingdom gives the lowest examples of definite organization of forms, and what is more remarkable these forms are graded on a scale of development consistent with the other kingdoms of life.

The vegetable kingdom is struggling against the same great impelling Forces that we are and is merely the next step for Life which has evolved through repeated and progressive manifesta-

tions in the mineral world. It is intelligently equipped with structural designs and devices to insure continuation of its species, protection from enemies, and adaptation to environment. The various tropisms fitting the organism to environment and regulating instinctively its life functions are but further examples of Nature providing additional outlets for inherent Life. The vegetable "life" is humanly real. Traces of emotional activity are evidenced in its natural reaction to external stimuli including poisons and chloroform. Intelligence is revealed in the many unique ways of overcoming obstacles and finding expression for its own inherent requirements. Faint traces of reactions leading to memory and anticipation are aroused as more freedom in higher forms is allowed. The vegetable kingdom gives a graded series of forms which gradually become more proficient in expressing the Life behind.

The animal kingdom, possessing in addition to all the qualities contained in the mineral and vegetable worlds, particularly in the matter of mechanical behavior, tropisms, trial and error, and instinct, has greater choice in more intelligently selecting its food supply, attacking enemies, and carrying on life functions. Animals possess the same basic emotions as Man, and intelligent acts beyond those accredited to instinct are seen in examples of cooperation, communication, competition, cunning, ingenuity, emergency reasoning, and true memory. Who can deny that here again is seen a graded cross-section of Life developing through repeated experiences gained in evolving through an equally graded series of forms?

Reincarnation in the lower kingdoms is merely the utilization of the graded forms from the densest mineral to the most alert of the animal for new leases of life, ever ready to manifest, whenever physical conditions permit. Such Life or Consciousness evolves in groups each containing an ever decreasing number of units of life as upward evolution proceeds. When, as in the highly evolved domestic animal but one unit of life animates the group consciousness, a spark of the Divine awakens the slumbering monad or real man. He is then individualized, self-conscious, and free. Little has man yet learned to use the acquired faculties gained unconsciously in the past, but as evolution proceeds he will finally become fully self-conscious and have complete mastery of all his vehicles.

Reincarnation in man, therefore, goes back to all his unconscious efforts in the lower kingdoms, from his origin up through graded forms until gradually he reaches the point of individualization; and this long process of the past stretches continually into the future as the Wheels of Life grind on. Ever is there a new

leasing of life, ever a greater pouring out, as limitations and veils are raised, and ever new vistas open up as long sought for goals are attained. Try to sense this flow of life so wisely adjusted and controlled by the law of reincarnation.

Nature forever manifests with alternate periods of rest and activity, with pralayas following manvantaras. In fact, all manifestations of energy are dual. Throughout the organic world cyclic advance is demonstrated. For instance, in the vegetable kingdom the spores, seeds, or eggs of the spent life are safely stored away during rest periods till the arrival of more advantageous conditions when, in the dawn of a new life, the organisms bloom to profit from the garnered experiences of their parents and are ready for additional cycles. All meteorological, seismic, and physical phenomena follow a similar cyclic law of rhythm. Vibration itself is the basis of reincarnation including as it does major and minor cycles which together complete the grand symphony of life. It is likewise the basis of all the opposites, light and dark, white and black, life and death, waking and sleeping, joy and sorrow, beauty and ugliness, *et cetera.* These factors originating from Life itself produce the gradual change measured as progress. This Life using rebuilt forms, whether it be planets or men, is evolving through repeated incarnations. Everywhere in Nature activity produces change, and change with activity requires rest. Such is the Wheel of Life, the expression of the law of rhythm, which is complete only when human perfection is reached and even then higher cycles are probably entered. It has been referred to as the "Wheel" of the Buddhists, the "Circle" of the Greeks, and elsewhere as the "Cycle of Generation" and the "Wheel of Necessity." Reincarnation can also be considered as the perpetual descent of spirit into matter and its ascent through the subtler planes of matter to the origin of spirit.

Reincarnation, in fact, goes even deeper, back into the origin of Divinity Itself. Our Logos or God is the product of past evolutions and each of His incarnations into successive solar systems advances His standing in the greater Cosmic Evolution. Likewise, the myriads of His helpers in the Great Hierarchies move ever onward in their successive incarnations. The planets composed of cosmic dust are also reincarnated, for, having evolved, they assuredly revert to dust again. New planets are but a re-embodiment of matter which composed older ones. Reincarnation is, therefore, a practical and an all inclusive doctrine from the macrocosm to the microcosm.

CHAPTER II.

What In Man Reincarnates

Man is extremely complex, and it is essential to understand some of the scientific as well as occult details of his constitution and to know just what in man reincarnates.

Science fascinatingly holds, as does the ancient wisdom, that the physical man is the glorious culmination of a long and tedious evolution up through the mineral, vegetable, and animal kingdoms. Further, man possesses germ cells which are a direct continuity of the original germ plasm (the source of all successive evolution) and which are the physical carriers of heredity. Man also possesses brains, sense organs, and glands of internal secretion which literally control, limit, and precisely determine just how much and to what extent he can express of his own moral and mental capacities. Science clearly depicts the physical body as a garment, a machine, and a mechanism moved and dominated by mental origins, thus clearly distinguishing between the physical or form side and that which lies behind. This mask defined as *persona* or "person" is the personality of man. But here scientists, except for a few psychologists, prefer to stop and vaguely classify all superphysical manifestations as belonging to the mental field.

The ancient wisdom goes further and elucidates the life side of man interpreting mental evolution to include all emotions, intelligence, intuition, and spirituality. The real man is stated to be "spirit," a spark of Divinity from which everything originates. The spirit is clothed with a soul consisting of its own expression in spiritual, intuitional, and mental matter. The soul, or the reflected instrument of the spirit, in turn, animates the physical, emotional, and mental bodies. The true man is, therefore, "spirit;" he possesses a soul; and manifests both soul and spirit through the physical body.

The real man, or monad, is potentially a God and his purpose, regardless of the stage at which he was created as a monad, is to grow and evolve ultimately into the fullness and glory of the Divinity from which he sprang. In this development, it is necessary to coordinate his life through the proper vehicles to physical matter, whereby in the exercise of the inner faculties he may individually reach his ultimate goal. Souls are immortal so far as individualities are concerned and their descent into the school of life is merely a routine development to guide their unfoldment towards the ultimate destiny of perfection. The idea of linking life to form, in which ability and efficiency indirectly and accurately express in form what the soul desires, is the highest

type of spirituality attainable. The immortal soul contains all memories, is the epitome of the sum total of coordination yet developed, and is the temporary home of the real man seeking perfection through repeated incarnations in the mental, emotional, and physical realms.

Man persists as a spirit through many series of lives and must therefore possess some permanent means for repeated contact with the ever changing material forms. Here the occult philosophies suggest that man possesses permanent physical, emotional, and mental atoms around which the bodies of each life are constructed and into which all the rates of experienced vibrations are stored for reduction to capacity, power, and experience in the spiritual world. Thus far we can easily follow, but beyond that we are confused, and are denied exoteric explanation of such pertinent points as: how and when do the permanent atoms leave the dying forms; how and when do they take possession of new bodies; are they transmitted by father or mother; and how are they transmitted from one geographical area to another for rebirth? Such details as these are essential to a full understanding of the subject and will probably be discovered in due time.

Man, as a spiritual being, attracts to himself new physical, emotional, and mental bodies for each life. His ego retains all experiences and when perfection is finally attained on these lower planes his human evolution will be complete. Later it will be necessary to continue development in super-human evolution through the higher mental and spiritual worlds to perfect the soul. On the completion of this superhuman activity the Divine evolution follows and reincarnation through these advanced stages probably extends onward without end. In the present or human development only the lower principles of man reincarnate, and as they evolve changes are made in the physical body to express properly that which is intended to be forthcoming for the particular individual development at that time. His consciousness, being focusable only at one point, cannot be at two places simultaneously and accordingly periodic opportunities for concentrated effort in physical bodies are indispensable.

The physical body of man may, though not likely, continue its present apparent tendency to degenerate or it may even devolve to perdition. It is, after all, only a temporary garment and its immortality is inessential to the immortality of the soul. In its own time the "matter" will complete its evolution and be absorbed into planetary essence. The monad in man alone is Divine, being indestructible, and ever progresses onwards and upwards. Such a view of man eliminates the idea of special creation where souls are created wholesale at birth, and also

prohibits assuming that life is but a blind cohesion of forces which by accident happened to crystallize as a part of an orderly cosmos.

This dual conception of man, that is, a life side and a form side, harmonizes two conflicting statements in the Bible. In Gen., 1:26-27, we read, "God said, Let us make man in our image . . . . and God created him in his own image, male and female." This applies to the spiritual or heavenly man which is the "life side" and the archetype. Whereas in Gen., 2:7, we read, " . . . . God formed man of the dust of the ground, and breathed into his nostrils the breath of life." This refers to the act of individualization in the animal man which gave the brute a living or conscious soul. Such is man as he exists today.

The perfection of man in the superhuman and Divine cycles will, when completed, result in the union which Christ meant when He said, "Be ye perfect even as your Father which is in Heaven is perfect." This pilgrimage of the soul cannot be a mockery, for it is the highest known reality. Reincarnation is essential to enable the soul to evolve to its Divine right. It bestows a high regard for the necessity of a physical expression of life, offers a real and practical salvation, and gives a truly religious and rational interpretation of Christianity.

CHAPTER III.

The Physics of Reincarnation

The question arises, just how does reincarnation in man operate? How is experience in the lower worlds made available to the real inner man? Man's progress, like that of Nature, is cyclic, and his life is but a series of minor and major overlapping cycles in which rest, activity, and change follow in strictest regularity. Expressed more concretely, the soul digests or reduces all earthly experience, stored through the attached permanent atoms, in its rest period, and builds up potential character, capacity, and power to be utilized in subsequent periods of activity. Progress is the result of hard continued labor through steady and persistent effort.

In order to gain coordination and experience for ultimate perfection the soul must specialize or concentrate on a few pertinent points in each particular life. Rarely are all one's hopes or aspirations in one life fulfilled. We cannot become adepts in all things at once or by wishing become proficient in any one line. Our paths are truly limited. A great deal of time is spent in learning how to do things, and in steadily pegging away at our duties, while very little energy is exerted in using the abilities so developed. This slow change is consistent with the superficial impermanency of Nature and the slow operation of Her forces in which mountains and vast coal deposits gradually form in geological ages. The soul grows through slow persistent change, hardly noticeable at the time, but in the end is transformed into a new being.

Obviously the connection between the soul and the bodies, physical, emotional, and mental, at the start of human evolution, was dim and not well developed. Evolution itself presupposes this to be true. As this connection became more efficient, added powers and advantages appeared. Animal characteristics and desires, dragging the soul downward, were at first predominant and entirely ruled the man. Born as a savage, the incarnated ego was moved by the strongest passions, the basest of desires, and possessed tremendous cravings. No wonder a literal swath of great havoc was cut by the blundering personality. Countless causes were set in motion, a burden of mistakes created, blighted hopes galore experienced which would require many incarnations to rectify, readjust, or properly harvest.

It must be apparent that the young soul, mocked through ignorance, inattention, or wilful disobedience, received valuable lessons through rebuffs, knocks, and reactions, which soon taught that punishment and suffering followed the crossing of laws,

whereas happiness and contentment came from obeying them. Real progress started in the early body coordination, which enlarged as the capacities expanded. The savage, sensational, transitory, and unmoral experiences formed the foundation out of which the highest human qualities matured. Following this conflict between memory and desires, came the ability of man to energize and rule himself from his higher intellectual powers, with the seat of consciousness apparently receding to deeper strata of the inner being. The next step will be for the individual to be conscious of making all of his actions subservient to sacrifice and service. Certainly men can be found in the world today at all these levels. Mastery of all is impossible in merely one life, but is granted when reincarnation is accepted.

When the soul before incarnation has determined what major lessons are next needed, or has them predetermined for him by his past actions, thus fixing the type, character, and kind of experience needed to be gained in the coming life, as well as the other determining factors and reactions that should be squared with other individuals, it then has built around it emotional and mental vehicles which are moulded and suited for each particular earth life. Naturally it is attracted to parents of similar characteristics, and mental and spiritual similarities are often striking. The principal mile posts have already been cast as the soul takes up the road again. Each time it is born through guidance, no more wonderful than the intelligence displayed in other laws of Nature, into a physical body which has the physical heredity, characteristics, and family associations which, if properly utilized, will enable just that portion of the soul's emotions and intelligence to be expressed as is intended for that life. At about the age of three years permanent possession of the body is acquired. The first seven years are principally concerned with physical development in which more and more of the real man manifests. The next seven years deal chiefly with the cultivation of the emotions, or more properly, their expression. A like period follows in which intellectual growth is stressed, and it is not till maturity is reached, when there is the maximum coordination between the soul and the body, that the man reaches his greatest power as a spiritual being and starts on real constructive growth.

Variety of experience, so essential to progress, is obtainable only through reincarnation. The masculine body with its virility offers many lessons which cannot be gained through the feminine body, and *vice-versa*. The father has an entirely different outlook from the mother, and the same with brother and sister, irrespective of their differing sex. Reincarnation alone can give all these varying viewpoints to the soul, because, through a series of lives, being born in all the different family relationships, ap-

pearing in succeeding races and sub-races, passing through all the social positions from poverty to nobility, leading lives of destruction followed by others of usefulness, the soul is able to drink the dregs of life as well as its cream. In such a way is it possible for all experience to be gained which will enable the soul to say that it has "lived" all and become perfect.

The soul, after the discipline and training of each earth life, withdraws to the intermediate world for purification of all its baser emotions and then enters the heaven world to review its acts and assimilate the experiences of its best years. From all the reactions of pleasures, pains, accomplishments, defeats, successes, failures, attitude to life, neglect of duty, *etc.*, the good is separated from the dross. The sum total of the good is converted permanently into character, faculty, power, and capacity which is retained by the soul for all time.

It is through reincarnation that experience leads to wisdom, pain to conscience, action to either good or bad environment, desires to capacities, and thoughts to character, all of which are instruments by which evolution of the individual is possible. Capacity gained in one life brings reward in the next. Suffering bravely endured leads to patience and fortitude. Feelings of vindictiveness induce murder. Hardships mastered in one life develop mature strength in a succeeding one. Likewise the reverse is true. A wealthy sluggard who has abused his earned opportunities and has misspent his talents actually allows capacities to atrophy, so far as the personality is concerned, and may in the next life become a beggar to relearn the value of utilizing and taking advantage of all powers previously gained. Crimes of one life, especially where cruelty is involved, may result in physical limitations and constitutional weaknesses which act as handicaps to the real man forcing him to develop sympathy and consideration for others. Sin and suffering in cramped environments are truly the ways by which love and understanding evolve, but such a harvest depends upon subsequent lives to provide the time and conditions necessary for completion of the rounds of causes and effects.

In the heaven world everything is offered to the spirit, which, because of its closeness to Divinity, is the source of eternal vigor, immortal youth, and the heart of joy encouraging the soul to return to earth with renewed inspiration and refreshment. With alternate periods of activity followed by assimilation the treasured traits are slowly built up and the soul is stationed in life just where he has earned the right to be by his past efforts. Death does not create a saint from a demon for the same virtues or vices persist until mastered.

Life's great purpose is to develop our inherent powers, not by accretion from without, but through unfoldment from within, just as a seed expresses its involved factors. Reincarnation holds no room for dogmatism or negative self-righteousness, for true inner growth comes from constructive effort. This alone leads to perfection, enables experience gained by the personality to be possessed permanently by the real man, and fits in with the progress exemplified in Nature. Gradually the original restlessness of the soul, caused by the effect of animal habits and varied past actions, wears off, and, as every aspiration nears fruition, the Peace of Perfection and complete sympathy with the Divine is gradually reached. The experiences of the past lead to "the singing of the poets," "the communion of saints," and "the sacrifice of Saviours." The path of transmuted selfishness, submission of egoism, exponency of service, and altruism lead the soul, watered with tears of grief and warmed by the sunshine of happiness, to bloom gorgeously into its full heritage,—the God that he has been in the making.

CHAPTER IV.

Laws of Reincarnation

It has been estimated that the total number of souls in the world is about 60,000,000,000; that the present world population approximates 1,600,000,000; and that souls are born into the world at a rate of 150,000 per day. An analysis of this cycle shows, assuming for the moment that the rate of birth is constant, that each soul can remain on earth only for an average period of twenty-eight years and must remain on the other side over 1000 years before it is time for his rebirth However, the total world population, and the rates of birth and death vary with the requirements of civilizations and the above statistics are only indicative of a general relationship.

Many other factors enter into the determination of the length of life on earth, the interim between lives, and the total number of incarnations which each soul must experience. In fact, these problems are so involved and intricate that they are not subject to even approximate mathematical solutions. There are laws behind these questions and, although not reducible to formulae, it is helpful to review some of the more important for the value they will give to the subject as a whole.

The length of life in the heaven world is determined by such factors as:

1. The age or level of development of the soul, and the speed with which experiences are absorbed.
2. The length of earth life.
3. The amount of new experiences gained in each mortal life.
4. The demands of others for joint relationships on earth.
5. The need of taking premature or delayed births so that a suitable physical body with proper environment and heredity can be provided which will best suit the needs of the new incarnation.
6. The race and era in which experiences are gained.
7. The need to sacrifice individual development for the grouping of souls during national crises so that racial consciousness can be properly moulded to assist nations toward their destiny.

Each rebirth is clearly a culmination of a great many causes and effects too complicated for mathematical expression, although several general and further deductions are possible.

One of the first factors in this question, as to the length of

the rest period, is the age of the soul and the speed with which its experiences are absorbed. Young and savage souls are said to require but a few hundred years in which to reduce their meagre experiences to faculty, because very little material is of any value. A highly cultured individual, on the other hand, has amassed so much useful practical wisdom that several thousand years are needed in the heaven world. Obviously a wide range for all intermediate stages logically follows. With souls of the same age of development there is still a difference in the speed as well as temperamental ability which requires added time dif ferentials.

The length of earth life is likewise very important. For instance, a cultured soul, born to teach the parents particular lessons and dying as an infant, will have but the briefest sojourn in the heaven world, because he has had little personal experience of any kind. The average person living to a good ripe age is said to require 700 to 1200 years simply because of the large amount of experience gained in the earth life. Short earth lives may be used to mark time so groups of individuals can be timed to come back together at a later period.

The amount of new experience gained in one life is also important. Individuals who make the most of their opportunities and who live exceptionally noble and intense lives, even though it be mostly through the assistance or inspiration of others, will have a much longer interim before returning than presumably older souls who temporarily have been backsliding by not taking advantage of all their opportunities and by allowing their higher faculties to atrophy.

Many times the heaven world period and, likewise, the mortal life have to be cut short or purposely lengthened to enable combinations of souls to incarnate simultaneously to work out effects or causes generated in past lives. This factor is probably one of the most flexible and is the practical governor of the time spent in the heaven region. Truly, great Intelligence is exhibited by those who guide such things, and yet It is hardly less wonderful than the many even more startling manifestations common in the natural world about us.

Each soul really comes for a definite piece of work and requires a suitable vehicle which not only has the proper heredity to bring out what is planned for that life, but also an environment which will best harmonize with its karmic debts. Hence souls actually wait or take otherwise premature births to secure these conditions.

Each race and era pass through cycles of their own. Souls ordinarily take one or two incarnations in each sub-race. The

life in these sub-races is becoming accelerated. What once took tens of thousands of years is now offered in thousands and, so far as can be determined, this tendency is still shortening this cycle. Each sub-race, in turn, possesses its own characteristics and value as a training ground for everyone. Hence, as evolution proceeds, it is necessary to incarnate oftener to take advantage of racial offerings, otherwise, souls must await for the reappearance of the next similar cycle.

National consciousness or governmental crises also effect the otherwise normal heaven life of favored individuals. Always following wars it is noted that a proportionally greater influx of births, particularly male, occur to equalize the earth's population and relieve the suddenly increased overpopulation of the heaven world. The unseen Guiding Powers of nations certainly choose groups of people to incarnate together to bring out new characteristics and sound new notes for civilizations to follow.

Another law of reincarnation is the possibility for advanced disciples and infants, dying prematurely, to renounce the heaven world and with but a brief respite to return almost immediately. Such a procedure requires the reducing of experience to character and power during the daily life and literally to live the heavenly life on earth. In this way the earnest and determined souls may gain experience and evolve at an enormously greater speed than is common to the average mass of mankind.

The question as to what sex each personality will possess in any given life is very much involved. Ordinarily, it is said not less than three nor more than seven lives of the same sex are followed before changing. Perhaps the controlling factor is the personality as it will be governed by the physical heredity and the glands of internal secretion. Science defines femininity as a predominance of the gonads, adrenals, posterior pituitary, and thyroid, accompanied by a hairless face, fine skin, a plump and relatively weak body, treble voice, and light bones. Masculinity, on the other hand, is caused by a predominance of gonads, adrenal cortex, and anterior pituitary, producing a hairy face, coarse skin, strong muscles, heavy bones, and a bass voice. Various combinations and developments of these and other glands produce varying degrees of femininity in man and masculinity in woman. Nature, then, can give a body suited to the degree of sex required, but the souls coming into incarnation, must use the best material available for their purposes, and the physical parents are chosen who will give these combinations, thereby fixing to some extent the sex for the incoming personalities.

But the problem goes still deeper. All men are on one of at least seven rays or temperaments typified as follows: (1) ruler,

leader, or doer; (2) teacher, doctor, or idealist; (3) engineer, diplomat, or merchant; (4) actor, magician, or orator; (5) scientist, lawyer, or student; (6) devotee, mystic, or saint; and, (7) sculptor, architect, or artist. These seven divisions are derived from the Trinity which in turn is reduced to the One. Assuming the Three to be subdivided as, one positive, the second negative, and the third dual with positive and negative balanced, and the seven temperaments to be permutations of these three just mentioned, then, each ray has its own degree of sex, if it can be called such. Two of the rays would then be predominately masculine, two predominately feminine, one dual with masculine excelling, one dual with feminine dominating, and the remaining one balanced. The sex of the individual, soul, or the personality changes to suit the monad, and for each earth life the sex of the personality is changed to suit the experiences to be gained. The sex may alternate in each successive life or there may be a long series of masculine and then feminine lives. This explains why there is really so much femininity and masculinity in all of us, and why some women are more masculine than many effeminate men.

An interesting statement has been made, though it is subject to proof, that each soul is required to live 777 lives, 700 of which would be in ignorance, 70 in culture, and 7 in wisdom.

If one could but scientifically analyze all the laws behind reincarnation, the utter and most despairing wonder of the manifested universe would overwhelm the investigator. A great deal of research should be continued along this line. It takes one to the fount of life itself and into the most intricate of the details in the carrying out of the Great Plan.

CHAPTER V.

The Logic of Reincarnation

The extent of the logical evidence for reincarnation is amazing. It is found to explain justly many of the problems of daily life; it alone gives the time, variety of experience, and opportunity required to reach ultimate perfection; it puts "immortality of the soul" on a sound and tenable basis; it reasonably accounts for such psychological problems as sudden friendship, awakening memories of past associations, certain strange actions of children, the nature of genius, obsession, and dual personality; and, finally, it is morally helpful. By this doctrine the world becomes a huge training school, guided by law, and ruled by Divine Justice, instead of being a bewildering maze of chaotic and chance accidents. The appeal of its justice alone is so strong as to make it convincingly logical.

1. *Reincarnation is logical because it justly explains life as we find it.*

Either God creates each soul new for each mortal being through an act of special creation, or the equivalent of reincarnation is true. In reviewing the many discrepancies found in every day life and weighing them first with the idea of special creation and then with reincarnation, the extreme cruelty and rank injustice of the former theory is at once apparent, and the rationality of the latter asserts itself. For instance, where is the justice, or what did a soul do, to be born unwanted, as a result of chance, with a mother ignorant of prenatal influences, born deformed, diseased, or handicapped physically from the start; or cared for perhaps as an orphan with no opportunity for the proper expression of its moral and intellectual faculties, and surrounded by influences which act as deterrent or unlucky factors throughout its life? Compare such an unfortunate case with another soul, born through a deliberate act of love, with the mother enjoying the best of prenatal care, born normal, healthy, and robust, surrounded by desirable family influences drawing out the best from within. If both were born equal at birth, and as a special act of creation, where is the justice of sending the two souls out with such widely divergent starting points and differently equipped bodies? Reincarnation would explain such a discrepancy by calling attention to the fact that the souls were of various ages, and each was placed where he could best learn particular necessary lessons, reaping from his past sowing.

Carrying on the same comparison, we find the former living, perhaps, in the slums, a victim of dire poverty, surrounded by associates who teach him to steal and lie from childhood, and he

is forced by circumstance to live a criminal life. He may serve a few jail sentences even, and each time, on leaving the prison, is foredoomed by Fate herself to a further life of social shame, while apparent injustices may be heaped upon him until he dies a miserable beggar. Again, turn to the fortunate soul, born into a family where everything possible is done to educate him properly, where wealth and aristocracy are his. He goes out into the world with the stamp of approval upon his shoulders, becomes a business success, a social lion, leads a noble and useful life, and may even become the President of the United States. He is always called lucky in his rise to power and glory. Where is the justice which gives two souls such diametrically opposed conditions of environment if they are to have but one life-time upon this earth? Special creation in such cases is absolutely unfair and unjust. But reincarnation would maintain that each has put himself where he has earned the right to be, and in lives to come every one will have the same opportunities to develop latent capacities. We are heirs of all the ages and are alone responsible for our inheritances.

However, on further investigation, we find, occasionally, individuals born in undesirable environments who by their own sheer will, determination, and ambition rise above them, become self-made men successful in life, and develop into personalities like Abraham Lincoln, Booker T. Washington, Mary Antin, or Helen Keller. Contrasted with such souls we occasionally find in the finest environment men who have been given the best of training, yet who steal unneedfully, lie without provocation, turn out to be black sheep and useless cads. Such misfits are by no means rare. Special creation certainly cannot account for two souls, supposingly born equal, turning out just opposite to what the environment would indicate. Reincarnation simply teaches that the age of the soul counts more than the environment in which it has been placed intentionally for needed lessons.

Again, where is the justice which doomed our forefathers to their narrow, limited lives of dire physical hardships, devoid of modern conveniences, and where their viewpoint was encompassed by their family circle? They truly lived a "slow" life, while we live a "fast" one. Our viewpoint is now international. We have a more tolerant and broader outlook on life. Greater good can now be accomplished with a certain amount of energy than ever before. Our very evolution has speeded up beneath our feet. Undoubtedly our descendants will live in a faster period putting what we call our fast era to shame. Where is the justice which brings souls into one world period where opportunities are far less available as compared with another where advancement is bound to be rapid? Certainly it is unfair to be permitted to

live but once, but if we reincarnate into all eras, then there is a free and equal chance granted to everyone.

Again, reincarnation is just and also wisely controlled, in that the debts created by young souls, or by elder egos during youth, are not squared immediately but are adjusted, held back, and slowly equalized. A youth who sows his wild oats rarely suffers immediate consequences, for, if he did, he would become so sidetracked that he could never get a real start in life. In early death, therefore, he would be robbed of the benefit of mature reflection on his earlier mistakes. A young soul, likewise, does more harm than good to himself in his youth and must literally be nursed along. A tremendous accumulation of crimes, misdeeds, and evil doings is held over him and is gradually meted out in subsequent lives so that, as he gets older and has greater powers, he can discharge his debts more rapidly. This holding back relieves the strain, prevents overburdening, and, fortunately, still enables one to hope for the future. Such a wise adjusting of past actions, which would be absolutely impossible for one full life, let alone cases of infant deaths, gives justice in retribution, and a justice not immediately relative but absolute. It gives opportunity to sow what is reaped.

If we live but once, and are created each time by a special act of the Creator, it is necessary to explain the justice of souls being born poor or rich, into good or bad environment, with widely varying manifestations of soul powers, born either lucky or unlucky, and why each reacts differently to similar environmental conditions. Further, premature deaths, genius, inequalities, miseries, and injustices of life must be shown to be purposeful. Also, why do some criminals often go free and many innocent be made to suffer? Reincarnation simply teaches that each person is here to gain appropriate lessons; is placed where he can obtain whatever is needed; is living where his own past efforts deservingly place him; is given all the time and variety of experience to reach final perfection; and is repaid for any wrongs received in the past at the hands of others. It shows no favoritism, but gives a fair chance to all.

If there were but one opportunity, how could there ever be hope for the weaker? It has been wisely noted that the strongest survive and the weakest fail. Strength is gained through new trials by which the weak in time become strong. Repeated opportunity is the only fair way of progress. After all, there is justice in the apparent inequalities of life, purpose to all action, repeated openings for everyone, and a chance for all to repay past debts. Reincarnation is the most logical, reasonable, and rational explanation for life's problems involving the question of justice.

2. *Reincarnation is logical because it gives the time required in which to reach perfection.*

If we are to reach perfection ultimately through the gradual gaining of experience and evolve through it to union with God, then one life, whether short or long, does not give sufficient time for such attainment.

The average person of thirty-five years of age spends at least fifteen years in youth trying to perfect means by which he can more readily express himself and be prepared to meet life's battles. He is hardly self-conscious, being more personality-conscious. But assuming he enjoys twenty years of conscious maturity, we still find that each twenty-four hour period is made up:—eight hours for sleep, two hours for eating, dressing, and exercise, eight hours for work, and two hours in commuting. Thus twenty hours out of the twenty-four are used to defray the wants and necessities of the personality and the time so spent is compulsory, uninteresting, commonplace, and mere drudgery. Further examination shows that the remaining four hours are spent mostly for amusement and social functions. The remainder, or less than one-sixth of the man's useful life, or one-sixteenth of his thirty-five year average span, is spent in following hobbies, in religious study, self-improvement, or cultivation of his higher powers. Is there any wonder that we make very little relative progress in but one life?

Occasionally are found men who retire from the everyday routine of life and concentrate upon the development of their higher selves. Yet in these cases, where the greatest portion of each day is devoted to personal progress, very little advancement is ever noticed at the time. In later lives they will be repaid for each effort but time is an all-important factor. It is needed, not only to furnish the necessary variety of experience, but also to work it up into character and capacity. Repeated successions of births give the cycle whereby all experience can be utilized.

If there were but one life, everyone would have a lop-sided development. One life would be satisfactory and fair if identical experiences were given to each man. It takes more than one life to become proficient even along one phase of development. Character cannot be rounded out nor made beautiful from a scattering of one-sided experiences. One life's contribution is insufficient. The Deification of the Early Fathers was Their way of stating the time factor so essential for the reaching of perfection.

Time ever causes remarkable changes and cures deep wounds. We see the gradual change from the helpless infant to the charming carefree child, and from adolescence to maturity, but, as time

rolls on, old age creeps upon him with its possible infirmities. Friendship, character, and life are not lost in this progress. They persist and are deepened. Then, life after life, nation after nation, race after race, age after age, Time marches on; always, this slow, cyclic, persistent, and steady progress. Nature is economical, there are no big leaps and bounds, nor any unbelievable miracles. Reincarnation alone gives ample time to enable the life in a single cell, if necessary, to evolve to the glorious culmination in the perfected man.

3. *Reincarnation is logical because it gives the only sound basis of belief in immortality.*

Immortality means that the spirit of man is eternal, undying, and that it will persist until perfection in the human evolution, at least, has been reached. This is a tenet of all the great religions. Science claims matter to be indestructible, eternal, and the medium for the manifestation of Life. Life and matter, therefore, persist after the death of each or any of its temporary affiliations, ready for subsequent cycles of re-manifestation. There really cannot be an evolution of form without an evolution of life, and *vice-versa.* Repeated reappearances of the same indestructible and immortal units of life in new forms give a sound basis of belief in immortality.

If man had but a single life on earth, and was specially created for just that one existence, how can it be shown to be purposeful when no one man has ever been able to develop all-round material efficiency or perfection in so short a time? Special creation, likewise, prohibits any logical or constructive need for activity after death since there could be no logic in an individual living eternally in imperfection or in purposeless suffering. Even one life on earth would be wasted, and annihilation the only hope for reward.

If man is not immortal, and each soul is born anew, then, in the five hundred thousand years which science knows man to have existed in some form or other, over twenty-five million million souls have already been created with no sign of respite. If man is immortal, and merely continues where he left off in his preceding life, then there is a definite and fixed number, about sixty billion souls, for the limited and definite number of forms on this earth. The latter is a more reasonable, sensible, and comprehensible figure, and one to which we can readily subscribe. How could there be contacts for an infinite number of souls with a finite number of chances for their manifestation?

Reincarnation gives a closed circle which can then manifest in cycles, thus allowing for the individualization of young souls from our higher animal brothers in future cycles. The real man

persists eternally, enjoys a long life of spirituality, gains experiences for his perfection, and gives a real basis for our belief that man is immortal. It is this immortal part of ourselves which correlates all our past and present activities, and represents our highest and best nature looking down from the Divine spheres above.

4. *Reincarnation is logical because it gives a reasonable explanation to otherwise inexplicable phenomena such as sudden friendship, recognition in first seen locations, strange actions of children, soul age, and genius.*

The problem of sudden friendship is universal. Everyone on meeting new people has experienced either no particular reaction, repulsion, or distinct attraction. Often one has the realization of having met a soul whom he felt he had known all his life, and through this spiritual gravitation of but a few minutes time knows more of him than more intimate relatives have learned through years of association. Many times closer and more noble ties are seen between brothers and sisters than between the parents themselves, or even between the parents and their children. True friendship, its recognition, selection, and understanding, is a distinct outstanding problem, solved through the recognition of memories from previous lives. Sudden dislikes are simply the unconscious bringing back of the memory of undesirable past associations of other lives. If noble ties have existed in the past they will, to some degree, be recognized in the present, and if two ancient enemies meet they invariably, and almost instinctively, draw apart and renew the old antagonism.

These same principles are also exhibited in the various mental phenomena, such as particular attraction for, or repulsion from apparently new ideas, hysteria in fire emergencies, innate fear of water, *et cetera.* Some people are immediately and naturally attracted to the higher philosophies of life. Born musicians, poets, and mechanics, even though they have not yet developed their innate potentialities, experience great uplift and inspiration when associations vivify past memories. Strains of music often affect people as if mystic depths were veritably touched, depths which were, perhaps, reached and experienced in other lives, but never before in the present. The highest aspirations usually come from associations which in past lives produced similar states of mind. These memories often recur with continued or even increased vividness.

Why is it that world travelers are often instinctively drawn to certain visited localities, and have abject fear of others? In one place they feel perfectly at home, thoroughly oriented, and have deep attachment, or even close patriotic love, for the country

visited, while in another they feel utter despair or hopelessness. The phenomenon is too deeply seated, spontaneous, and recurrent, to be accounted for by accidental or illusionary brain reactions. The reminder of forgotten things stirs deeply into the human soul revivifying the pleasurable or painful experiences which in past lives were experienced in these associations.

Why do some children have a predominant maternal instinct, especially in cases where boys insist upon playing dolls, when the father, and perhaps even the mother, are not at all domestically inclined? The strange incidents recorded in Chapter X, in which children are clearly bringing back a memory of the past incarnations, support the logic for the doctrine of rebirth.

Soul age, so noticeable in most people, is also explained by reincarnation. Some individuals are admittedly young and childish. Others come into the world with a vast reservoir of power behind them, learn easily, and are truly advanced souls. People say "he is old for his age." Souls are not born equal at birth, and this inequality is merely an expression of the sum total to which each soul has evolved in his past lives.

Cases of genius which cannot be explained through heredity or environment are solved by reincarnation; for, these souls are merely expressing what they have gained and retained by past efforts in other lives, and are given opportunities in this life for suitable expression.

Why is there a tremendous seeming waste in requiring souls to grow up through baby bodies? The amount of time spent in developing each body through elementary education and slow learning is prodigious. Some people cite this as an argument against reincarnation, but everywhere in Nature, and particularly in the embryo, the entire evolutionary past is recapitulated minutely in its growth and development from the early stages to maturity. The human being is subject to the same law, and the baby bodies are re-developing in a short time what first required ages to evolve. The young or even advanced soul really spends but little time and energy in the childhood period, hence the relatively short time in the early years does not represent a true waste of time to the individual.

Many cases in the annals of medical and psychological history are on record where persons after accidents or severe sicknesses come back to health as entirely different personalities. The usual explanation is that some dead or disembodied spirit forces out the present inhabitant of the body and an entirely different personality results. This, then, is simply a rare and abnormal case of reincarnation, or the coming back into flesh again in a stolen mature body. Instances are on record where

talented people possessing good memory meet with an accident, or severe illness, and recuperate with a blank memory of their former selves and activities. They must relearn everything, sometimes, even, to re-acquire the art of spelling. In some instances, by a shock, sudden fear, or blow, the original personality returns to its own body, but may withhold the possession only spasmodically. Other times the obsession is permanent. The daily papers often tell of men and women disappearing from home, going to live in other localities under other names which they believe to be their own, and taking on an entirely different personality. Reincarnation gives the final explanation of such dual personalities and cases of obsession. It should be emphasized, however, that these cases are rare, because ordinarily the soul can not be dislodged from its body, except where it has the will so to do, or has no real desire for its further use. A related case is where a person remembers so much of his past life that he really becomes a dual personality. Likewise, this is not at all a normal procedure, but reincarnation gives the logical explanation.

5. *Reincarnation is logical because it is morally helpful.*

The average individual in one life has but a narrow, obscure, and usually intolerant viewpoint of life. Only a few people travel and enlarge their knowledge of the world and of human nature. Advantages from such "stepping out" are manifest. But how much more beneficial is the still broader viewpoint of reincarnation in which the entire diversity of the world arena is experienced through repeated lives! It is a waste of time to follow petty pursuits only and neglect the training of the higher faculties. Progress in social and moral evolution is attainable through reincarnation, even though the soul cannot remember, for the imprints are made on the inner records. Greater emphasis should be placed upon the qualities of love, justice, hope, happiness, and sacrifice, for such higher powers are the means whereby reincarnation becomes the life solvent, dissolving the discord of apparent injustices, soothing heartrending perplexities, and harmonizing the many seeming incongruities. We are given hope, dignity, and purpose of life. Further discussion on the ethical value of reincarnation is given in Chapter XIII and offers further arguments for its logic.

In the evolution of social qualities for the undeveloped, sacrifice, compassion, tenderness, and protection of the weak, are extremely disadvantageous to their possessor in the wild and keen struggle for existence, especially in the lower kingdoms, and even in the lower human evolution. The mother bird dies to save her young, the doctor sacrifices himself for his patient, the son remains unmarried to support his widowed mother, and a scrupu-

lous conscience may lead one to the poor house. How, then, do these higher qualities ever get strengthened or grow, for in but one life their possessor would lose out? Reincarnation shows how through repeated strengthening in various lives these qualities, however little developed at first, gradually become dominant, and societal evolution rewards and protects the seemingly weak. In the future the Christ qualities will be recognized as superior to all, and the ideals of today will make way for them.

Sin, according to reincarnation, is good in the making, and, with further experience, the doer will use the same force which caused prior sin for a better purpose. Why do children show evil tendencies before this life really warrants it unless the germ of sin is from an old sowing? Reincarnation solves the problem of this "original sin." Why do the good and just suffer through the apparent faults of others, when the opposite would be expected? Why are the innocent children subjected to disease or die before they have committed any sin? Why are the good and sinful alike wiped out in any great catastrophe? Reincarnation alone solves such problems, since they are suffering retribution from causes started in past lives.

As far back as the seventeenth century Manasse Ben Israel formulated six arguments showing how the rebirth of man presupposed a spiritual world of order based upon Divine Goodness, Justice, Mercy, and accordingly established reincarnation as a moral doctrine.

CHAPTER VI.

Scientific Considerations

As previously stated science is unable to prove positively the truth of reincarnation, nor is it really in its province to do so. The only convincing proof would be for each investigator to remember some of his own past lives, and to be able to check and verify common interests and events in them with other investigators. Or, if one could retire to some outside point of observation and view the grand cycle of human events as they transpire on all the planes of Nature, he would have the most positive proof possible. However, science does present certain data from experiments in hypnotism, analogies from Nature, life cycles in lower kingdoms and conclusions from the study of embryology, which give an overwhelming mass of evidence in favor of reincarnation.

One of the most interesting investigations in hynotism is reported by Professor Flournoy, of the University of Genoa, who conducted experiments under laboratory conditions "using a high minded and honorable medium." His records, over a five year period of research, have been published in his book, *From India to the Planet Mars*. Briefly stated, these experiments were performed upon a consistent medium who, in total somnambulance and completely entranced, was forced in such a hypnotic state to recite step by step backward all the events of the present life, thence backwards to the last events of the preceding life, in which an entirely new personality was described in as much detail as given for the present life. This process was continued backward until it covered the details of three consecutive past lives. A checking up of details proved the descriptions to cover exactly the lives of Marie Antoinette, Queen of Louis XVI of France, an Indian Princess of the second century, and what might have been a being on Mars. When in the Hindu character she spoke Sanskrit, a language unknown to her in this life. Many dates given by the patient were said to have been checked correctly by Professor Flournoy.

De Rochas, who is more frequently quoted for his experiments on hypnotized patients, was able to force a person of average intelligence back in the reverse order through the full details of four consecutive past lives. In each case, also, the events were recalled from old age back to childhood. He noted curious interims between the relating of events of each life, in which twitchings and convulsions quite resembled struggles which, on a smaller scale, were characteristic of embryonic development. These transition stages, marked by cramps or growing pains, are

highly significant. In both these hypnotic experiments the success depended entirely upon recalling the past into the memory by suggestive automatic re-associations.

Science has been unable to explain reasonably many instinctive actions apparently controlled through heredity, as found in the lower kingdoms. It does not suffice just to say that this intelligence so displayed is a part of the intelligence of God. Reincarnation offers a far more logical explanation, and a few points on this subject will not be amiss. Why is it that colts, but a few hours after birth, can run with their mother; why does the newborn chick seek immediate shelter when first seeing the shadow of a hawk; and why do all animals possess instinctive desires to try to do the right things at the right time? In all these cases there has been no previous instruction by the parents. It is clearly a bringing back into the form a part of the knowledge of the group consciousness of its species, which contains, as does the soul of man, the results of all past experiences of individuals of that group. It is a reincarnation of Life which has had past experiences, and it is again placed in manifestation where best it may further its own development.

If the above conclusion seems far-fetched, consider cases where the forms are literally changed and new ones substituted before our own eyes, with no change made in the Life animating them. This re-embodiment of life into different forms is a postulate of reincarnation, and has some splendid examples in Nature. The seed stage, where the vegetable life remains dormant, is comparable with the heaven period of man. Life can remain attached to seeds for centuries, so why cannot man also be hovering over physical seeds for re-embodiment? Seeds taken from ancient Egyptian tombs have been recently germinated. Dixon and Fitch in *Personality of Plants* comments on this, and also speaks of the work of J. G. Allen, who germinated squash seeds long entombed in Aztec ruins of Arizona, continuing:

> There have been other and more striking instances of the suspended animation which permits plant life to lie quiescent for countless centuries, ready for an opportune time to resume the regular cycle of existence.
>
> What a lesson lies in such phenomena! The power that can keep alive and unchanged the cells of a vegetable seed so many centuries is not likely to allow the soul of man to perish. What an argument for immortality! What a breeder of strange and mysterious thought!

And one might add, what an argument for reincarnation!

Take the case of the unit of life living in a caterpillar. When at the end of that part of its life cycle, it attaches itself in the only one position which will enable the developing butterfly to escape from the chrysalis unhurt. This is a new form with the same life behind it, but it emerges from this rest period in a

beautiful new body. Here one sees the same life vivifying three consecutive and correlated forms, but each on a different scale of development. The case of the frog is even more convincing and significant. With no break in the life continuity the changing forms used by that life are from the egg, through the tadpole, the fish, to the frog, and in some species to flying mammals. These cases depict the same life using different physical forms, which is just what reincarnation assumes. Since man is but a higher animal, and is subject to the laws of the lower, why cannot life, in his case, use different and successive physical forms?

How life can utilize and function through successive forms is also seen in the study of embryology and the evidence presented by historical geology. In embryology, from the single cell up to the highest forms of each species, is seen a gradual transition of life through various forms up to its own stage of development. And this applies to man as well as to the lower kingdoms. Embryology is a silent epitome of units of life up through the vegetable, lower vertebrates, fish, birds, mammals, and even to humans. The Life behind advances commensurably with the physical development. At all times the forms change and are modified to suit the life which lies behind. Man is the culmination of this long and arduous evolution of form. His body is an adaptation of the animal form into a vertical position as evidenced not only by embryology but also from a study of the various physiological and anatomical disadvantages which accompanied it. The internal organs in the vertical position lack the otherwise normal support of the ribs and diaphragm, and, piled up as they are one on top of another, may give rise to many intestinal and stomach disorders. The supporting of the body on two legs instead of four tends to cause flat feet, breaking down of arches, curvature of the spine, and possible nervous disorders. The strain of abdomen and neck muscles in keeping the body erect may lead to rheumatic troubles. The eyes in sleep, or in death, roll up into the horizontal position. These and other faults show the human body poorly adapted for its needs. The grand order is change, one existence leading to another. Our human physical body is truly used by Life and is evolved to suit the reincarnating and evolving Life behind. These seeming physical disadvantages, however, are no great limitation for the conscious man who can apply societal factors to circumvent them. But, here again, reincarnation is essential to provide the time and means in which to master these physical drawbacks since, after all, our physical body is the most fit vehicle, when trained, for the expression and manifestation of the Divine.

Historical geology gives a record of how forms become more and more complex, and are superceded by always newer species.

Forms are continually being changed, modified, or even sacrificed. It is now admitted by most evolutionists that life, energy, or mental factors lie behind and are responsible for the change in forms. Since life is eternal, indestructible, and itself evolving, so far as its dynamic functions are concerned, then it follows that this life principle, which is itself in units, reincarnates into vast cycles of organic evolution. Since life is using these forms in successive manifestations, why cannot the life in man, with common ancestry, do likewise? This, in short, is reincarnation again. This re-embodiment of life principles gives birth to the new varieties, originates new species, accounts for the expression of instinctive accumulative past actions and past memories which heredity is enabled to express, and provides a means whereby the present acts can be made of use in future generations of life's manifestations.

In the physical side of Nature are found apparent waste in reproduction, seeming cruel competition in the struggle for existence, occasionally baffling and needless trials, and a certain creation of new species from huge variations which are entirely foreign to the economy of Nature, and to the slow, gradual, and orderly development of evolution when viewed as a whole. From the materialistic standpoint such statements cannot be harmonized. If, however, reincarnation of life into the new forms is the purpose of perfecting life, failures are but a few attempts to strengthen former weaknesses, and the acquiring of greater coordination of life in matter becomes purposeful and logical. Accordingly, considerable support for reincarnation can be found in scientific evidence.

CHAPTER VII.

Reincarnation as Related to the Law of Retribution

Reincarnation is closely related to and, in fact, is inseparable from the law of retribution, or karma, which is the magnificent doctrine of Divine Justice. Every cause has its effect setting other causes into action. Retribution implies that there is one master law behind all laws of Nature comprising: first, a dynamic, cosmic urge impelling activity; second, a causation binding and correlating all manifestations; third, the invisible sequence evolving through the Great Plan; and fourth, the method by which absolute justice for previous actions is meted out.

The forms vivified by life from the lowest to the highest are bathed in this stream of energy, transform it, use it for good or evil, and are even guided or led by its dictates. This law is not chaotic, formal, nor an unreasonable fixing of debts, nor is it arbitrary, local, escapable, or penalizing. This force or power does not design but gives opportunities to enable man to use, master, or be enslaved by them. This law is inexorable, eternal, changeless, invariable, and unavoidable. It is the gradual grinding of relentless Nature.

Our world is ever ruled by laws, not blind, nor mechanical, but highly intelligent and sympathetic. The world of chance or fatalism, or rule by the Devil, or a world lacking in aim and purpose, is a figment of the materialist's imagination. Day follows night with never an interruption. The fruit of trees is always found on the same type of tree, with never a chance of eggs blossoming from apple buds. It is also interesting to note that Nature is never over-exact or even precise. Approximation seems to be Her rule. Atomic weights are always a little off, every law has its variable margin, organic nature has its all important variations, and everything has its minor deviations. In the vegetable kingdom Luther Burbank is credited with emphasizing the exceptions and "loopholes" of Nature as a means whereby adaptability and variations materialize. This is the entering wedge for flexible change and progress so essential to retribution and unrestricted advance through reincarnation.

Karmic force itself is impersonal, and we are but channels for it. Like all other laws there should be no hesitation in utilizing Karma fully, holding it back, turning it aside, accelerating its action, or circumventing its expected immediate effect, if such action is to our advantage. We cannot interfere with its final action which cannot be annihilated nor cancelled, for in the end retribution will be complete. But we can do everything in our power up to the last minute,—we can be masters of our own destiny.

The interdependence of physical, emotional, and mental acts, as expressed through physical manifestations, is also apparent and significant. Wrong thoughts and mental worries do react in and strengthen constitutional weaknesses. Physical changes and environment affect mental attitudes almost directly. Our thoughts, emotions, and environment are important factors constantly interreacting, tending to establish better co-ordination and more efficient expression through the physical body. Repeated incarnations are essential to develop this co-ordination and give physical contact for the working out of past causes.

Retribution plays an important role in maintaining equilibrium. If everyone could do everything he wanted to and sufficient life could be mustered to express itself through all the physical forms, which would be produced if unchecked, our world would immediately go off on a tangent. For instance, in the reproduction of one oyster the progeny of the fourth generation, if unchecked, would be equivalent in bulk to eight times the size of the earth. A flicker of the eyelid, if not neutralized, starts forces reaching to the limits of the universe, and by magnifying its intensity might cause unknown havoc. But concentration of waste products, competition, neutralization, and many other factors act as brakes or fly-wheels maintaining balance and equilibrium. In fact, the slightest movement in any part of an organ of a physical body affects the entire organism. The smallest economical changes influence everyone. Everything is practically on edge. A little real effort has untold possibilities. More good can be done now with the same amount of force than ever before because of the faster, quicker, and speedier living of the present time. We can have our own Heaven and Hell right here on earth during our lifetime. Here again is where reincarnation offers relief in being the greatest factor maintaining equilibrium in Nature. It keeps everyone in place, prevents untimely discoveries, checks overpopulation at any one period, and puts each where needed to contribute to world culture as well as for individual requirements in the way of lessons to be learned and debts to be cancelled.

The man reaching maturity finds his personal, physical, and psychic make-up fixed so strongly that little can be accomplished outside of the limitations imposed upon him by karma. His inheritance, childhood, sex, and family relationships are not his immediate choice. He must accept his present as it has been given him through his own past sowing, and by working with the present he can assuredly build for the future. We are all parts of One Great Life; time is our pathway; perfection our goal.

Retribution and reincarnation are inseparable; they go hand in hand, and are but different aspects of the crystallized flow of materialized Divine Life which we call Evolution.

CHAPTER VIII.

Reincarnation Taught Through Similes

Similes are of great assistance to many people in striving to understand abstruse subjects, for by that method a direct appeal is made to the intuition. Just as actors on the stage portray lessons in life, so do similes lay bare the truths of Nature. There are many very appropriate analogies which teach reincarnation, and students would do well in trying to think of others.

Sleep, a Rest Between Incarnations

Sleep is but a temporary death, and the cycle of the day and night is like the circle of reincarnation from the earth period to the heaven world. Sleep comes to the tired out body that it may be refreshed, and that renewed energy may be mobilized for another day's work. But during sleep the soul's activities tirelessly continue, the day's work is reviewed, a new lease of life is stimulated, and its problems are somewhat solved.

Death is the permanent severing of the life principles from the body, which are only temporarily and partially separated in sleep. In death the tired and worn out body is set aside. The soul's activities continue, character is developed, problems are analyzed, until the desire for rebirth, with a new lease of life, brings the soul back to a physical body, when the time is ripe. The soul grows and develops just as certainly as the physical body and its personality evolve from childhood to maturity.

The Cycle of Plants

The vegetable kingdom is full of examples of life cycles, in fact, is dependent upon them. Even algae, comprising the lowest forms of life, answer to the call of rebirth. These organisms, after fruition, withdraw to cyst and spore stages awaiting again the opportune time in which to express their experiences gained through past struggles. The fern is a classic example of the transfer of life in cycles from the prothallus stage to that of the fern proper, and *vice-versa.*

The humble blade of grass teaches how life in the root struggles upward to produce a better blade of grass, and, after a brief experience in the world, returns again to the root where the developed tendencies are handed down to posterity.

The sacred lotus clearly depicts this cycle of rebirth. The seed, sprouting in the mire, develops its root system in the physi-

cal world, sends its branches up through the water or emotional world, and finally bursts into bud and full-bloom in the air, or its heaven world. Following the fertilization of the flower the seed develops, and the stem carefully and deliberately bends to return the seed, or life principle, back down through the mental and emotional worlds into the mire, where it can repeat again the continued cycle of existence.

So close to human experience are these parallels that no argument is needed to see their application to man.

The Acorn and the Oak

Consider the acorn or any similar seed. It potentially contains the full grown tree. The nut, developing and maturing high above ground—let us say in the mental world—falls, when ripe, through the intermediate world to the physical. It then becomes engrossed in the earth and under favorable environment, such as heat, light, and water, begins to grow, live, react to environmental changes, and grimly struggles on against the same odds, comparatively, that beset humanity. Living its own life, developing stronger and better branches, hardier and more resistant leaves, given the right conditions, it evolves and matures to a better oak tree. Having reached maturity, it withdraws all of its development and experiences into its fruits, which are bitter and immature when green. This process takes place above the physical, and the stage is again set for its downward journey into matter on another cycle of life.

So it is with the soul which in the heaven world contains all its past developments. Passing down through the intermediate worlds and, becoming engrossed with physical plane matter, it starts its experience through living. It blooms out emotionally and mentally, finally withdrawing to the seed stage where everything of the past is again stored; stock is re-inventoried; and it is ready for another cycle of life,—the endless chain.

The Psychology of a Miner

The miner, before entering a mine, has a definite object in view. He has provided himself with a safe means of reaching his destination, has donned proper clothing, and has taken with him the essential paraphernalia, such as a lamp, picks, and shovels. He is equipped so that he can bring back that which he set upon as his purpose. He goes down into the dark, dingy, dank mine from out the bright, airy, open world above. He becomes limited, and is able only to search for his one quest in that

life. He reaches his destination and starts to mine. He may experience difficulties and hardships, but he does not lose sight of his vision. After accomplishing his purpose he begins the upward climb. On reaching the higher levels again he takes off his extra clothes, throws down his instruments and implements, but he keeps what he went after and takes advantage of it.

The soul goes through just such a procedure. Before rebirth it cuts out its life work. It then fits itself with garments and vehicles which will enable it to express itself properly in the physical world without losing its main object in life. The man lives, gets what he went after, if he is wise, and retreats. At death he throws away his garments and instruments because they are no longer of use to him. But he keeps what he went after and stores in his soul the riches garnered in that life.

The Clothes of the Physical Body

In every day life we see babes in swaddling clothes, and later, as they grow up, they put away their childish garments and bloom into adolescence. As mature men and women they wear even different garments, changing the styles frequently to keep up with the times. As old clothes wear out, they are discarded.

How comparable is this with the story of the soul! While young it needs simple and hardier garments, but as it grows older it requires more sensitive, highly developed, and better trained vehicles. As it matures it must have a highly refined instrument. In short, it should be equipped with forms suitable for the evolving expression of its life principle ranging from the crudest and grossest tie of the animal to the saintly focus of the spiritually developed man. The bodies tire, wear out, become outgrown, and must be changed so that the Life behind, which is eternal, may have continuous expression through all earth lives.

School Days

Consider the little school-boy. He starts in the lowest grade and begins his simplest lessons. Towards the end of the school year he commences to tire, and longs for a rest or change. Vacation comes at last, and he forgets his school, but unconsciously he uses the knowledge gained at school, and is permanently bettered by it. But the joys of the vacation-time are fleeting, and he begins to prepare himself for another term's work in the next he comes back to enter higher and more advanced grades with higher grade of school. This cycle is repeated again and again as

lessons ever increasing in difficulty, until he is ready for graduation to another school of advanced learning.

Likewise the soul starts at the very bottom of existence and has to work its way up through the bitter lessons of life. Yet, towards the close of each incarnation, it wearies. After death, it sums up its life experiences and is ready again for another cycle of activity. Occasionally the soul becomes wayward, even as the wilful school-boy, yet in the average deserving case the individual comes back at a higher level, and returns repeatedly, until it has mastered life, and is freed from that great cycle of Life and Death.

CHAPTER IX.

Genius Explained by Reincarnation

The problem of genius is satisfactorily explained only through reincarnation. Two general types are recognized. The first is the result of a temporary derangement of the equilibrium of the internal glandular secretions which allows an abnormal functioning of the emotional and mental capacities possessed by the soul, and which after adolescence returns to normal with the genius losing his former power, thus becoming quite ordinary. This phenomenon is found frequently in children who are forced when young, often against their own desires, to become musical, poetic, or scholarly. Temporarily they appear to be quite remarkable and gifted but, as adolescence progresses, they lose their interest and ability, and then turn their attention to what they, independent of their parents, wish to do. Perhaps the widest known example of this type of genius was young Sidis who, tutored and prompted abnormally by his father, successfully entered Harvard University at the age of eleven, mastered mathematics, and at twelve years of age startled his professors with his capacity to understand and lecture upon problems of the fourth dimension, finally receiving his A.B. degree at the age of fifteen. Yet today it is understood that he is only a book-keeper almost oblivious of having once had such a wonderful insight when younger.

Other remarkable child prodigies are (1) Bishunji of Moradabad who at seven years lectured on abstruse Yogi philosophy and extremely metaphysical subjects; (2) Zerah Colburn who as a very young child, and without training, recited multiplication tables from memory; (3) Professor Safford who at ten years of age, and in one minute, could multiply figures having an answer in thirty-six digits; (4) Archbishop Whately who from five to nine years of age possessed a similar calculating ability; (5) a most remarkable case reported by Mr. Meyers in the proceedings of the Psychical Research Society of Feb. 1892, namely, one Vito Mangiarnale, born in a shepherd's family in Sicily, in 1837, who when ten years of age, went to Paris, and in an oral test extracted the cube root of 3,796,416 as 156 in thirty seconds, that number having been chosen at random.

The second type of genius is the soul which by his own past development has become a specialized adept along a certain line, and, when given a physical body possessing the proper heredity, brain, and glands of internal secretion, is able to express his own developed ability. He starts where the average person leaves off, instinctively knows the Truth, and does not need forced training for accomplishments. Witness the child wonders of music, as Chopin, Handel, Hoffman, Mendelssohn, Mozart, and Schumann.

Frequently children of today, who are marked by their intuitive powers, show mastery of pianoforte technique and rendition, which ordinarily requires years of training. When only six or seven years of age they can extemporize melodies, create compositions, and perform in public even before they can read or write music, this precocity being kept throughout life. They acquired it in previous lives and now automatically express it. This is all the more mysterious since often they startle their music teachers with extremely advanced and involved demonstrations. Such come to them as if it were second nature. In these cases the genius increases his capacities with age, even in spite of added physical handicaps and difficulties.

The real William Shakespeare was a genius and displayed world knowledge which must have taken several lives to accumulate. His scope of knowledge and familiarity with the customs and failings of practically every people of the earth could not have been acquired in one life. Hamilton, who spoke thirteen languages as a boy, became one of the world's greatest mathematicians at the age of eighteen. Young, who read fluently while only two years old, read the Bible twice before five years of age, mastered languages and abstract sciences when six, and in later life discovered the undulatory theory of light.

Many modern child geniuses perplex students of pyschology. Nathalia Crane, at the age of ten, composed amazing and graceful poems on everyday subjects with the genius of a Robert Burns and is still receiving national recognition. Gertrude Ederle, the girl conqueror of the English Channel, is a true genius in the art of swimming. Following her first success, at eleven years of age, she has captured first place in two hundred and forty-nine contests, and, though yet a young woman, has smashed nearly every known record for female swimmers. Many women have tried harder and trained more arduously but have not had the advantage of possible similar experience in earlier lives. Laurene Louise Lindgren, of Washington, still a child, could play the piano at eleven months of age, and at three mastered many difficult selections from Chopin and Paderewski, in spite of not having a finger stretch to cover an octave. She amazed Paderewski when she played his "Minuet" before him. In addition to music she began to read and type when eighteen months old, and at three years could read fifth grade books. These cases and many others, which could be cited, are probably accounted for by the experience gained in previous lives, for it is all too much to have been developed in a few years of this one life. Real genius expands with developing age and is the genuine expression of hard-earned faculties gained and brought over from past lives.

For many years scholars have tried to account for genius on

a hereditary basis and have assumed it to be sterile. If physical heredity is true why do not parents producing a Shakespeare produce descendants who will lead up to another such character? Why, also, are twins so different mentally and morally? Environment does not produce a genius for the best of environments at times produces morons. Further, an idiot may be born to the genius, and a saint arise from degradation. Moreover, parents usually develop their own moral and mental faculties long after they have given birth to their children. The acquired qualities of the true genius are not inherited, for acquired characteristics are now assumed and believed non-inheritable. Genius does not descend from father to son like family physical types, such as the Bourbon or the Stuart. While it is true that a proper physical heredity is essential and favorable environment desirable, nevertheless, it is the real development of the soul which determines to what degree the body can be developed if the proper variations are inherent in it. After all both control whether the life be a normal one or one of a genius. Heredity controls physical development, but the emotional and mental qualities belong to one's soul, and where similarities between parents and offspring occur they are due to attraction of souls on a similar line of development.

It is further true that a genius may be a lop-sided character and not so far advanced in all-round ability as would be indicated by over-development along one line. Genius is not created at birth. A suitable body is necessary, yet it is only for the accomodation of the inner man expressing himself outwardly. This explanation alone deals with the true factors of genius.

We are all geniuses in our own line, and, as we master all experiences, we reach perfection. Excelling in only one line need not indicate a high general average. Nature has no leaps in her scheme and we should strive for all-round development through doing and being able to do a few things very well. Following hobbies with intense interest and concentration in one life, with a desire to continue a similar line of activity after death and in subsequent lives, may be an important factor in the appearance of real genius.

CHAPTER X.

The Memory of Past Lives

The subject of the memory of past lives is particularly involved. Normally we forget, and for very good reasons. Nevertheless, children, who are nearer the Veil of the Unknown, often remember instances of other lives, and even some adults possess knowledge of previous existences.

Why We Normally Fail to Remember Past Lives

The first and natural question of the novice is why past lives are not remembered. The questioner overlooks the fact that one hardly remembers the earlier events of the present life. If you were asked to recall what occurred one year ago to the minute, you would be helpless,—much less to state what happened when you were one year of age. The body itself is a drug of forgetfulness, while the memories are safely stored in the sub-conscious. The present emotions crowd out the finer and more remote remembrances just as we lose the memory of youth. We are not self-conscious but personality-conscious, and this leads to two very good reasons why people do not normally remember past lives. In the first place, the brain is new for each life, and it, accordingly, cannot normally recall events beyond its own experiences; and, secondly, there are very good psychological reasons for the forgetting of past lives.

Although man in each new incarnation possesses a new brain which cannot recall the past, there is a dormant connection between the brain and the soul which can be aroused, and will, in time, in the course of evolution probably function normally. At present the past is a closed book except where this tie has been temporarily awakened. This can be done through flashes of intuition, so-called hunches, dreams, and a recognition of friends and places by past associations. A person retired from the world, still, quiet, and alone, may the better accomplish this by remembering in concentrated thought all the events of this present life in their consecutive and reverse order. Gradually the re-association will push back the conscious horizon. Drowning people, and those who have hovered on the verge of death, report how many forgotten details of the early life flashed across the consciousness in vivid reality. In some cases languages heard in infancy are familiarly spoken at death. In delirium patients dig up past events with extreme clearness. Truly, nothing is forgotten but is ever imprinted upon the Book of Nature.

It would be extremely demoralizing if we could remember all the good for which we have been responsible even in this one life,

to say nothing of that of the distant past lives. If it all could be remembered we should become such self-glorified Gods that we would spend most of our time in day dreaming and resting upon our oars. On the other hand, if we remembered all the evil of the present life and heaped upon that the crimes of our past lives, we would be so completely overwhelmed by disgust, fear, shame, dishonor, and melancholy that we would be fit only for suicide.

One writer has stated that it is only our conceit and ignorance which says that one life is enough, and since it is short it should be enjoyed regardless of subsequent consequences. Neither the good nor the bad should be directly remembered, for they would cause stagnation; the zest to live would be lost; and the urge which makes the world progress would cease. The driving dynamic force behind the personality would be lacking. Let "Excelsior" be the watchword! Man must go on and on. The Creator was extremely kind when He made it easy to forget and still easier to hope. Hence, we normally fail to remember our hindering past history. It is truly significant that we do not keep awake twenty-four hours a day but must imperatively rest and sleep to be able to renew our daily struggles. Activity after rest is essential. Each day is new so far as the past is consciously concerned.

Children Often Remember Parts of Past Lives

Cases exist among children, sensitive people, and religious mystics, where the inactive connection between the brain and the soul is temporarily awakened, and flashes, or recognition of the past, are brought into direct consciousness through such phenomena as dreams, intuitions, hunches, realizations, or real inner sight. Often they give sudden utterance to ideas seemingly brought from the background of past lives.

Frequently children, on learning to talk, speak words or start conversations in foreign languages never heard in this life. Certainly such precociousness as this, which is quite common, can be accounted for only by reincarnation. Occasionally little children start to tell their parents of past lives but gradually lose this faculty as they mature because of the hardened and unappreciative attitude of their parents or through a loss of contact with the inner spheres of records. Some children, born shortly after the World War, have memories reawakened in them by seeing some association, and give evidence of knowing the war territory and conditions without any previous association in the present short few years of life. There is a little boy known to the author, who became very much excited at first seeing the windmill houses of the Van de Camp's Bakery Shops in Los Angeles, and talked, with his very limited vocabulary, of digging trenches. Upon his first

sight and hearing of aeroplanes he went through all the antics of shooting and bombing, and he had never played with older boys, nor seen such actions in his present life. Later, he told of flying in a plane, being shot, falling, and knowing nothing more. Such actions have no antecedents in this short life of his and are accountable only by the theory of reincarnation.

A very interesting case is that of a man who lost his own child while living on one of the islands in the Gulf of Mexico, and as he walked through the streets of New Orleans seven years later he was confronted by a little girl, three years old, who dashed from her parents and said to this man: "You were my daddy in my last life." This feeling of recognition was mutual.

Another child, on being taken to the British Museum and seeing an ancient work of art, exclaimed in earnestness: "Oh, that's my picture. I did that." Many instances, all extremely entertaining, can be quoted showing a general and genuine spontaneity in children bringing back ideas and events from their past, all to the chagrin of their usually ignorant parents and in no way sponsored nor encouraged by them.

In April 1927 an article appeared in the *Los Angeles Examiner* (Hillside Philosophy signed by C.H.W.) authentically describing a case of a child who screamed at seeing two big yellow cats who were tearing "Marcella," all of which was invisible to others. The little girl knew of no such person as "Marcella" nor had she ever seen a lion in her present short life. The article continues:

> . . . The circumstance had about passed from active memory when it occurred again, and "to make a long story short" kept recurring, although with diminishing frequency and violence, all through her childhood. It was a subject about which she was very sensitive and would not talk nor permit anyone else to do so.
>
> She grew up and married, and her husband was sent by our Government upon some diplomatic mission to Rome. One day there she was a member of a dinner party at which sat a lady, a stranger to her, whose face was so familiar that it attracted her eyes again and again.
>
> Upon leaving the dinner table this stranger came up to her and asked her to walk out into the garden, the usual formal Italian garden, you know, and when beyond the hearing of the rest of the party she turned to our little New England girl, saying: "Don't you remember me? I was Marcella and you saw me torn to pieces by the lions in the arena. I felt positive I should meet you in this incarnation."

Dreams, where individuals get flashes of past lives, are common, but are usually unreliable because of possible confusion in bringing through the experience accurately from the sleeping to the waking consciousness. One interesting case has been reported by a Hollywood resident. A young wife dreamed repeatedly of a certain castle which she could describe in minute detail as regards

such things as the style of architecture, number and placement of windows, width of the moat, construction of the drawbridge, arrangement of the rooms, and the design of the interior furnishings. The husband remained skeptical and rather ridiculed his wife. Several years later both toured the old continent for the first time, and, strange to relate, the husband was the first to notice a castle in Holland resembling that of his wife's dreams. Both took a keen interest in checking details. Everything was being corroborated in such a weird way that the husband again became skeptical. Soon he noticed that an alleged stairway in the main room was entirely lacking, and that the present caretaker knew nothing of one ever having been there. After searching for the previous caretaker a man over ninety years old, it was learned that the old stairway had been removed one hundred years prior to that time. His father had told him of it because of a curious vault which it had contained. Plans of the castle, found later, corroborated the tale of the old caretaker. In this case the wife had dreamed of the castle as it stood over one hundred years ago and not as it stood in its present condition. Therefore, it was not a vision of nightly travel but a picture from the sub-conscious. How other than through personal contact in a past life could she have had such an intimate and minutely accurate knowledge of the old castle?

The reader, if interested, would enjoy reading ten similar cases related in *Reincarnation* by Walker and Wood.

A most fascinating and, indeed, highly instructive account of clairvoyant investigations of some of the past lives of a certain group of people is given in *The Lives of Alcyone* by Annie Besant and C. W. Leadbeater.

Other Evidences of the Memory of Past Existences

That memories of past lives can be traced in the present life is not a new idea. The following quotation from *The Memory of Past Births* by Charles Johnston is very interesting and pertinent:

> There are today, as there always have been, those who remember. One need only to ask to find men and women who have a clear and definite vision of things that befell them in other lives. I have known many who could tell, and were ready to tell the right inquirer. Let me give the details of some of these. One remembered clearly a temple ceremony in a shrine hollowed out between the paws of some great beast, telling even the form of the landscape and color of the sky as he had seen them, when looking through the door. He described, without knowing it, a scene in ancient Egypt, for the shrine is cut out between the paws of the Egyptian Sphinx—a shrine of which he knew nothing, remembering only the clear picture, but having no sense of where it was. He also had a quite clear vision of a hillside in India, a memory belonging to yet another life; and his description here was equally vivid and true.
>
> Yet another spoke of many lives remembered, one including a scene in a temple in inner China, where a ceremony of the Mysteries was being performed.

He had a clear sense of his own place in the temple, of the words spoken, and of the ritual carried out. And he also had a definite memory of two other births with details of names and places, vivid as if they had happened yesterday.

A third remembered places and names, down to the minute and often bizarre and unexpected details, of seven consecutive births. And all of these were in a continent other than that in which the present personality was born. One birth, the place of which was remembered with special accuracy, had been verified as to local color and circumstance by the man himself; another had fallen in a land he had never visited, but local details of which were familiar to me.

These indications of past memories usually arouse suspicion, ridicule, and conjecture, but ideas which persist through the ages and have such an abundance of corroboration deserve serious consideration.

This phase of reincarnation has its humorous aspects. Every sheba wants to be a Cleopatra or Joan of Arc, while every sheik yearns to be recognized as a possible Caesar or Alexander! In fact, much entertainment and mirth can be had if the subject be not taken seriously enough. Yet we must recognize the truth and, above all, be fair to children, and not ridicule their memory of the past, but be ever ready to help, understand, and encourage their interests.

Partial memory of past lives is a frequent occurrence, evidenced, as it is, from the testimony of dreams, precocious children, past associations, sudden friendships, experiments in hypnotism, and true memory or intuition. However, it is not a normal function at present since Nature for very good reasons has given us new brains in each life and is kind in letting us forget our past good and evil so that we do not lose any necessary zest for life.

CHAPTER XI.

Misconceptions of Reincarnation

Many misconceptions have naturally arisen around the idea of reincarnation. Perhaps the most popular degenerate idea is that of transmigration which is the grossest metaphor and crudest caricature of this germinal truth which can be found. Some philosophies would assume the physical world to be a sublime error making reincarnation not only unnecessary but superfluous. Other persons regard one incarnation sufficient with all subsequent experience to be gained vicariously, either by learning through other people's actions or from mergence with the universal soul, which, in either case, would make reincarnation unnecessary. Finally, some individuals regard man as a multiple personality in which souls can possess any body at will with no underlying laws of physical incarnation. These fallacious ideas, as well as others, confuse the true doctrine and should be clearly understood. Every great doctrine has been subject to degenerating and materializing influences, and reincarnation has not escaped, thus indicating it also to be a great truth.

Transmigration

The doctrine of transmigration is an old one and is, perhaps, even more misunderstood than reincarnation itself. It implies that man devolves into animal forms or even to the vegetable and mineral kingdoms. Such a philosophy does not belong, in any sense, to the doctrine of reincarnation. The Oriental religions ordinarily divide their graded philosophy into three divisions: the first section for the popular mass, the second for the disciples in the outer court, and third, that for the hierophants or initiates. The popular masses were purposely held in control by various superstitions of which transmigration was one. More particularly transmigration implies that in retribution for physical sins the soul goes back to the mineral or vegetable kingdom; for moral sins the soul transmigrates to the lower animal kingdom; and for mental sins the soul retrogresses to a lower human form. Since the lower kingdoms possess characteristics akin to human nature and, in some cases, display even uncanny traits of human character, it was easy for the wiser priests to hold the masses to such superstitions and thus retain power over them. For instance, the cunning of the fox, the fierceness of the tiger, the faithfulness of the dog, would all be examples of easy starting points for the imprint of transmigration upon their undeveloped minds.

Needless to say, the higher divisions of their religion taught reincarnation in its true meaning. After all, superstitions are but

a materialization of a higher truth behind. The value of this particular one was to spur the people on to living the highest type of life possible so that there could be no chance of slipping back from the normal progress of the race. There is not one single, genuine passage on transmigration in the *Upanishads,* and they are the purest teachings of the Hindus among whom transmigration is the most credited. Classical mythology and Grimm's *Fairy Tales* frequently tell of magicians and witches transmigrating into assumed animal forms, but these stories do not claim to give philosophies of life other than to teach truths in an imaginative sort of way. In some countries the various creatures, like butterflies or birds, represent "souls" and these stories might have real symbolical significance; but to claim that they teach transmigration to be a law of Nature is not founded upon fact.

Since man has that added touch of Divinity which makes him capable of development and self-conscious which places him forever above the lower kingdoms, it is evident that it is physically impossible for him actually to lose his full spark of Divinity, and hence to devolve into animal forms. Transmigration in this respect, unless it be symbolical or poetical, is not accepted as an alternative for reincarnation.

Earth only for Exiled Souls

Some philosophies, more particularly aspects of Persian and Sufi teachings, though with exponents in the Christian mystics, assume that the real life of the souls of men transpires in regions higher than the physical world. When souls make errors in their real arena of action they are temporarily banished from Heaven and are compelled to imprisonment in an earthly life with a length of years commensurate with the sin. Some, even, assume the earth to be ruled by evil spirits, and after the soul effaces its earthly bondage and is saved it will never have to return. Brahmanism and Buddhism claim personal existence to be an empty delusion. In a sense it is, but such ideas are entirely superficial and are not supported by "life" as we know it. The earth, instead of being a prison and the soul in banishment, is pre-eminently a spiritual place, because of its correspondence to the highest creative functions of Divinity; and a place where man can evolve and efficiently coordinate his spiritual nature through physical matter. However, the hypothesis that the earth is a prison where souls are banished for sins committed above, when literally interpreted, is devoid of justice from the standpoint of earthly factors. In a mystical sense, particularly in the creation or fall of man into matter, the above is all too true, but, when so interpreted, repeated

incarnation for the soul, immersed in matter and struggling to reach divine perfection, is also essential.

Vicarious Evolution

Another weird degeneration of the doctrine of reincarnation is the belief that souls, after the original creation, have pre-existed up to the time of their one and only incarnation on earth. After passing into the heaven world they then look down upon the struggling mass of humanity, live through their experiences, and vicariously learn and evolve without any further incarnations. A modification of this idea is that souls reincarnate only down to the manifested heaven world from the spirit realms above, and in only one of these cycles seek one physical incarnation just to taste life upon this earth. Such theories absolutely ignore any method by which the soul can repay its debts in person, or fail to explain how the last persons incarnating will have an opportunity to get their subsequent evolution vicariously. This doctrine, strange to say, is held by a few adherents in most of the present cults and isms of our time.

Stolen Re-embodiments

Another misconception of reincarnation is that souls can take possession of bodies other than through birth for the gaining of experience or for the payment of karmic debts temporarily required. For instance, if a soul in the heaven world desires to become a musician, he will take possession of a body already developed to express music. True it is that there are many cases in the annals of medical and psychological history where persons in accidents, sickness, or even sleep, regain health and consciousness with an entirely different personality, as if inhabited by disembodied spirits. Such a theory would make justice extremely difficult to mete out, but its greatest drawback would be the inability for the total number of souls to reach perfection through a limited number of physical bodies. Moreover, the total number of real cases of dual personality show it not to be common or of general application.

Reincarnation Claimed to be Non-Christian

A peculiar misconception is also found in theological circles. Dresser in his *History of Ancient and Mediaeval Philosophy*, 1926, states:

> Therefore Christianity seemed to come not to destroy but to fulfil, by eliminating the idea of successive re-birth in the flesh. . . .

Professor William North Rice of Wesleyan University once said:

> It is a profoundly significant fact that Christianity teaches not a disembodiment but an embodied immortality.

This platform was carried further by James H. Hyslop, Ph.D., LL.D., secretary of the American Society of Psychical Research in 1918, who stated in his *Life After Death* that "personality is lost in reincarnation." He further condemned it as a Christian doctrine. This idea of Christianity avoiding reincarnation to "fulfil" and strengthen personality has some element of truth in it, but after all, is merely a subterfuge, more materialistic than illusive, to discredit the theory of reincarnation. This same type of objection is also seen in the expressed fear that reincarnation favors fatalism in the book *Psychology of the Religious Life,* printed in 1911 by George Malcome Straton. He argues the value of action and comments as follows:

> The Eastern mind often suffers, it would seem, from this lack of point. The whole universe lies so endlessly before it, world upon world, life stretching limitless forward and back, birth on birth through ages past and future, that there seems no place to fix interest and intent, and to feel that here is something standing out and worthy of attack and change.

The present day crude conception of resurrection, with its bugaboos of fire and brimstone, as preached by many ministers, opposes reincarnation, affirming that the soul on the final judgment day shall return and re-attract to it the matter which once composed its body in its physical manifestation. Although there is a partial truth behind such a theory it leads to ridiculous conclusions, if interpreted literally. It is known that the matter of the body changes completely at least once in every seven years with many parts of the body changing oftener, the average being possibly four years. If so, a man, weighing one hundred and fifty pounds and living to be sixty years old, would have used physical material in his body structure during his life-time equaling at least a ton. The total weight of food and water taken and wasted through the various processes of elimination averages about three pounds a day, which would total an additional thirty tons in a life-time of sixty years. Think of a resurrected soul having to clothe itself with over thirty-one tons of physical matter and be freer, more responsive to action, *etc.,* than our present-day body of less than a thirteenth of a ton, or one-four hundredth the weight of the resurrection body of but one average life. According to this theory, the longer one lives in a physical body the poorer nucleus is he given for his spiritual life. Resurrection, *per se,* certainly cannot apply to the body, and consequently cannot offer a substitute theory for reincarnation. However, resurrection, when properly interpreted, is reincarnation.

Miscellaneous

One of the latest objections voiced by Straton, a modern philosopher, is that reincarnation means an endless universe with no fixed interest or intent. He would infer that the perfection of reincarnation is too vague and elusive. True it is that reincarnation means an almost endless striving and activity, yet, it is a logical and purposeful intent consistent with the other long processes so common in Nature.

Another objection is that a man suffers for sins he is not conscious of having committed. We are ignorant of about every cause from which all our daily troubles arise. If this reasoning were logical we ought not to be made to suffer from diseases because we cannot isolate the germs causing them, or the reasons as to how they gained access into the body.

A. J. Penny objects to reincarnation because it tends to limit the soul and mitigates against cosmic and universal life principles which, according to some philosophies, lead to but One Life. The One Life, however, can maintain its unity even better if it is composed of individuals cooperating with each other. Individual evolution in the One Plan is the highest conception of spirituality. It does not need to have imperfect units of life return to the universal, for true union can only be that of perfected units.

Curiously, opponents of reincarnation confuse it with transmigration of souls into the lower kingdoms, attack their own false conceptions of what they think reincarnation is, and some even confuse it with obsession. Many writers claim that reincarnation has been assumed when all evidence is merely that some infants look like deceased persons, or that there exists a similarity between human forms and the lower kingdoms so far as reactions to consciousness and the display of so-called human characteristics are concerned. Also some authors attribute to cannibals a belief in reincarnation when the latter are credited with believing that intellectual powers of adversaries as well as their strength can be acquired by devouring them. Why should some writers be always prone to tag earlier peoples with the crudest possible beliefs which they can imagine? We do not say that Christians worship idols, yet generations from now our present statues and painted figures on stained windows could easily be considered the worship of images.

To date no satisfactory doctrine has been advanced as a substitute to usurp the place of reincarnation. In fact, reincarnation as an explanatory theory of life, stands remarkably alone and impregnable.

CHAPTER XII.

The Application of Reincarnation to Civilizations and Nations

The history of each civilization has been: first, a gradual development along its peculiar or nationalistic lines; second, a rising to a zenith when its prestige and power reaches a maximum; and finally, a most certain decline and decay of all that the civilization represented. What other can this cycle of events be than the giving of varied and proper environment or conditions of which individuals are to take advantage in their own evolution and at the same time contribute its mite to the general elevation of civilizations' culture? When these purposes have been achieved and all the souls in evolution have taken advantage of the lessons which any race has offered, then decay sets in and humanity as a whole passes to a new scene of action.

The individuals of one civilization reassociate in succeeding nations not only because of karmic ties of the past, and to gain additional experience, but to build up a new aspect of racial consciousness. Accordingly, the same general qualities which mark out one civilization from another reappear centuries later as if a direct duplication of the former. In this sense nations reincarnate. When Rome fought Carthage, the richest commercial power of 300 B.C., she yearned to become a great maritime nation. Today, England, the reincarnated Rome, has triumphed as a great maritime power of all time over her still grimly hated enemy now re-embodied in Germany. Both Rome and England are noted for their unique colonization systems and respect for the faiths of other peoples. The Elizabethan period of England is truly a replica of the Augustan period of Rome, in so far as culture is concerned. Likewise the myriads of Persians today are but the return of hordes of Chinese. France, with her mercurial development, might be considered a reincarnation of Greece, since both have striking similarities in their genuine appreciation and expression of art, beauty, and science, and also in the knack of recuperating rapidly after defeat.

Reincarnation gives the advantage of living in the beauty and vivid grace of ancient India; or basking under the shadows of Pythagoras and Plato of the Grecian era; or returning from Persian fire-worshippers to be trained as the chanters of the early Christian choirs. It accounts for the segregation of chivalrous and religious souls in France, Spain, Italy, and England, while others were relegated to the heathen in early Germany, Scandinavia, and Russia. Religious fervor of India, artistic development in Greece, discipline from Rome, and science in America today, all give

lessons needed for the reincarnating souls in their schooling in life.

In connection with racial development it is interesting to note how religious fanatics abounded in India, philosophers, sculptors, and poets were grouped in Greece, statesmen and soldiers in Rome, artists in Italy, musicians in Germany, scholars and poets in England, and scientists in America. Perchance the Greek sculptors returned as Roman painters. The individuals may be new ones brought to the front or old ones emphasizing different qualities, but in either case it is apparent that their genius is used for racial progress ahead of their own individual necessities.

Clever guesses, though not original with the writer, and probably inferred by others because of similar style and writings, tone of philosophy, or energy of action are the following: Michael Angelo as the return of Phidias; Gladstone of Cicero; Emerson of Epictetus, the last celebrated Stoic philosopher; Gibbon, Macaulay, and Hume as the return of the Roman historians Sallust, Tacitus, and Livy; Hegel, Fitche, and Kant, as Vedantin philosophers of India; Napoleon of Hannibal; Theodore Roosevelt of Caesar; Schopenhauer, of a Buddhist; Shakespeare of Aeschylus; Tennyson of Virgil; and Queen Victoria of Alfred the Great.

The march of civilizations is truly cyclic. Scientists today literally marvel at the intricate knowledge of science as possessed by the Egyptians, and at the high degree of culture attained in the Golden Age of Greece, followed as it was by the extremely low ebb of materialism in the Dark Ages. Man himself appeared upon the scene with a great initial development of art and intelligence. It has been the reincarnation of groups of souls with highly developed minds which has built the various civilizations, different qualities always being emphasized. Then always follow groups of less evolved to try to keep up the pace set for them, though they gradually lose out and replunge into stagnation. This definite and peculiar cyclic variance of mental evolution of the races has been definitely recognized by evolutionists. It is not a figment of the imagination, but, in reality, a very strong argument for reincarnation.

Architecture and art have their restorations. Ever older designs are copied or modified in leveling them to present conditions with but slight modifications, as, for instance, the futuristic touches now given to the old Spanish or Aztec styles. The new industries of today echo the lost arts of Egypt. Artistic, educational, scientific, and governmental development of today have evolved from essentially the identical systems of Greece, Rome, and Egypt. Modern progress is but the reincarnation or re-embodiment of ideas belonging to ancient and forgotten civilizations.

Wisely has it been said that there is nothing really new in the Universe. Progressive evolution through the reincarnation of ideas, laws, and application of laws ever follows its upward cyclic trend. Periods of wars, eras of commercial activity, rages of fads, and changed customs follow with surprising regularity. Perhaps the masculinity of women today in their coiffures, dress, and business propensities will force men back to the effeminate Colonial and Victorian eras! Certainly the future will give birth to a reincarnated past in which probably very close prophecies could now be ventured. Who can say that the abuse of Negroes and Indians, which is cutting off souls not evolved beyond their stage from using their environment, will not lead to the lower classes, at least, being born into our race as vast groups of unevolved souls utterly undesirable, and a handicap to our progress? Each race should, therefore, be allowed and even encouraged like the lower grades at school, to persist and not be trampled under foot by the slightly more advanced. Its viewpoints, customs, and pride, though of the minority, should be respected and tolerated, in spite of contrary desires of the more ambitious nations.

Reincarnation, therefore, has a definite part to play in national as well as individual progress. Each is used to the advantage of the other; that is, the progress of the individual is utterly dependent upon the march of civilization and the nations are formed or made by combinations of recurring cycles of human monads possessing qualities needed in the forthcoming races. Here, as elsewhere, every manifestation of life is coordinated not only for the advancement of its units but also for the whole. Reincarnation veritably is a series of cycles, one within another, with different combinations coinciding to bring out new possibilities within the nations.

CHAPTER XIII.

The Ethical Value of Reincarnation

The supreme test of the soundness and truth of any doctrine is its utility and practicability when applied to every phase of existence. The idea of reincarnation fits into this situation suggesting the means of living more happily and of producing a better race. Particularly is this true in offering a satisfactory explanation of death, in providing the basis for a constructive and optimistic philosophy of life, and in laying a sound foundation with the proper scaffolding to build character. In these respects the doctrine of reincarnation becomes one of the most magnificent ethical leverages behind mental evolution.

Problem of Death.

Death, which is such a terrible enigma to most people, and a severe trial even to those who should know better, is shorn of its dark cloak when analyzed under the glare of reincarnation. Not that reincarnationists look cold-bloodedly on it, but on the contrary, they revere, respect, appreciate, and understand it in no parsimonious manner. Death is merely the shedding of the physical garment which through age, disease, or limitations has lost its usefulness or has served its purpose, and the released soul, freed from its bondage, returns to its real home. It is a change in the rate of vibration. Change is law; that which has been brought together must separate; that which has been separated must rejoin. Time is the record of the gradual transition.

The physical parting of friends, though realized to be a great sorrow, is nothing compared with the real separation of souls as they leave the heaven world for a pilgrimage through the earthly kingdoms once again. Far more gripping, inherently more inspirational, and mutually more advantageous relationships of the noblest type and far stronger ties are possible to reincarnating souls of many lives than are permitted to friends limited to the contact period of one short physical life.

Frequently death is a blessing in disguise especially where the release from torture of suffering, otherwise impossible of escape, relieves not only the torn soul, but those caring for the worn-out body. The soul is the real man and does not die. Freed from its limitations it returns to the higher life, so that birth, after all, might be called the true death of the soul. Physical death, at most, can cause temporary material hardships, while birth into the higher realms opens the way to eternity.

Nothing in Nature ever really dies. Life is literally everywhere. Extinction is merely a form of existence leading to a higher development. It is change in the rate of vibration placing

it in a world which composes fifty-nine of the sixty known octaves. We should be able to transfer the center of our universe from the "form" side to the "life" side. Friends, in death, are not lost. Rare friends will truly be re-united and all will re-meet in the heaven world where happiness is supreme. Is not such an explanation of death satisfying, comforting, and in harmony with the Divine Plan?

A Better Philosophy of Life.

Reincarnation further gives a philosophy of life which is constructive and optimistic. A real purposeful life in which each has an appropriate part to play is at once suggested. Each reaps according to what he has sown and is placed in life just where his own past actions dictate. No one can be blamed but himself. Fairness, justice, love, duty, service, nobility, and character follow as logical incentives for evolution when reincarnation is accepted. It fits in with, and is harmonized by, all the elevating and religious doctrines which spur mankind onward.

Many die totally unfitted for a better world. They return to earth to fight their way to ultimate success. At any rate, the replacing of care-worn faces with fresh new ones, jubilant with the joy, brightness, and cheerfulness of youth, is an encouraging encore. Calmness, serenity, and absence of worry mark the faith which the reincarnationist has in God and His Plan for men. Furthermore, the responsibility of utilizing fully one's capacities and powers is also realized lest each power atrophy. The tyranny of the present is lost in a sense of immortality.

The race is ever devising better facilities for intellectual culture and seeking wide expression for its altruistic impulses. So also is man. Reincarnation illumines the problem of evil showing it to be but the absence of goodness, and also how all evil is but relative and necessary for various stages of development.

Character Building.

The noble art of character building, so essential to human development, receives a great impetus from the ideas which reincarnation suggests. In the first place, character is but the expression of slowly gained experience developed principally from the consequences of habits which are retained in the sub-conscious. Habits can only be changed by deliberate efforts, and these culminate, after long periods of preparation and gradual transformation, in reversing faults to character or even in initiating new ones.

The value of reincarnation lies in the fact that attempts to improve the present life are strengthened in succeeding incarna-

tions till final perfection in those endeavors is ultimately reached. Also, no matter how little any particular quality may have already been developed, efforts to strengthen it, even though perfection in this life might seem impossible, become positively certain by reincarnation. Constant effort expended on present but little developed virtues will lead in time to their full attainment, for such is the Law.

In building character it is always helpful to select a hobby and strive for its perfection thereby realizing true growth. No better advice could be given than that of taking a positive stand to better one's life, by becoming useful to one's self and others in a life of service, and by training one's self according to temperament, talent, and inclination. Present training and discipline determine the future. Slow, to be sure, are the processes of character building, but perfection is certain through using the creative principles for the advancement of the race.

Moral Value.

Tremendous is the moral value of the teaching of reincarnation. Hope replaces despair, justice removes unfairness, service supplants selfishness, perfection becomes possible, honest labor is richly rewarded, all acts of the earthly existence are given spiritual possibilities and significance, and a rich background for each life with a lengthened horizon of hope is offered. A widespread application of its teachings in all phases of life gives one a much grander, a more generous understanding of Nature, and a genuine realization of one's inheritance in cooperating with Nature in fulfilling the Great Plan. Taking advantage of the moral urge just mentioned is bound to make one successful in life, enable one to taste the waters of the real life, and lead others to drink therefrom.

It has already been shown that reincarnation answers many previous unexplained mysteries of life. Moral and intellectual heredity have their direct, simplest, and least complicated explanation in reincarnation, since racial improvement and culture literally evolve through them. It explains why we have slums, criminals, and idiots; how the chaotic, puzzling, and topsy-turvy world becomes one of order ruled by Divine Justice; and whither mankind is traveling on a road to the perfection of the Brotherhood of Man. Life's troubles become of value in teaching the ignorant to improve human inadequacy through education. The strengthening of racial consciousness and recognition of national ideals result, and the duties of the stronger toward the weaker become stimulated. Already the League of Nations has emphasized this idea in giving recognition to smaller nations which possess

distinctive national traits. Reincarnation gives time necessary for that innate perfection, both individual and racial, which shall be ours for the striving. These arguments all show the real utility of it as a doctrine.

Reincarnation has its real advantage, a use, a need, is morally satisfying, and is intellectually helpful. In short, it has an immense ethical value and a constructive part to play in the promotion of evolution.

PART II

REINCARNATION
A
RELIGIOUS and CHRISTIAN
DOCTRINE

Introduction

The fact that reincarnation is a teaching of all the great religions, and that it is found also to be a strong teaching of Christianity, may startle those who are taking up the subject for the first time. Religion is the process by which a man, yearning for spiritual or inner guidance, receives some response or illumination which sends him onward through life. The doctrine of reincarnation enters into so many phases and problems of human existence that it becomes essentially a religious teaching. For this reason it has sprung up almost universally, as if inspired by a common fountain-head.

The religions of Asia, Egypt, India, and Persia, including Taoism, Confucianism, Hermeticism, Hinduism, Buddhism, Zoroastrianism, Judaism, Islamism, Janism, and Sikhism, all give evidence of reincarnation being a prominent and popular belief in each. Moreover, these ideas are mature, logical, and sensible, and are not to be compared with the narrow and bigoted conclusions of what some scholars impose upon these earlier races.

Reincarnation is a Christian doctrine because it was held by the majority of early Christian Fathers, by most of the early religious Christian movements, and by many representative clergymen down to the present time. But most convincing is the evidence from the Bible, as stated in Chapter XVII, where fifty references from twenty-one books are given in favor of it. These references are thought to be more or less complete, this being unquestionably the first time such an overwhelming number has been assembled.

Yet, the Christianity of today does not even suspect that there is such a teaching as reincarnation, and it remains entirely oblivious of its wonderful advantages. Reincarnation was purposely dropped from the Christian teachings during the Dark Ages presumably to enable greater individualism and materialism to be developed. This now has been accomplished, and the value of reincarnation, which various enlightened clergymen have recognized, should lead to a general survival of the teaching as a religious doctrine.

CHAPTER XIV.

Evidence from the Great World-Religions

That reincarnation is to be found in practically every known religion, including all the great religions, even Christianity, should not be surprising. There is overwhelming evidence of this from a study of comparative religions, and, since it turns out to be essentially Christian, it will be well to review such data as can be compiled. No attempt will be made to include the so-called "savage philosophies," nor any of the minor religions.

Chinese

Perhaps the oldest of religions comes from the Chinese. Their *Ching Chang Cling* or *Classic of Purity* and the *Tao Teh Cling* are said not to teach reincarnation directly, but it is implied, and, in fact, must be taken for granted in their teaching of the following of the Tao, or Way, to the Supreme Being. Taoism and Confucianism are said to be from the same source and to have a touch of Buddhism in them.

Egyptian

The Egyptian religion, essentially feminine, was based upon reincarnation. The *Book of the Dead* is a classical pilgrimage of the human soul toward its ultimate union with the Supreme Deity. A copy was placed in each mummy case to be particularly handy to the soul, though the teaching of the soul coming back into the mummy is confusing.

The famous papyrus by the scribe Ani, Triumphant in Peace, tells of his journey through the underworld, his purification, the resolving of experiences into faculties when in heaven, and his expectation of re-entering the body—which seems to have been the Egyptian way of describing reincarnation. We may further read:

> Saith Osiris Ani: "I am the Great One, Son of the Great One; I am Fire, the Son of Fire; . . . I have knit together my bones, I have made myself whole and sound; I have become young once more; I am Osiris, the Lord of Eternity."

The cycle of the soul through life on earth, purification and enlargement of consciousness in the after world, and return to earth for additional experience, all form the tap-root of the Egyptian religion.

Even Herodotus, who had the faculty of unbiased reporting, said of the Egyptians (Book II, translated by G. C. Macaulay):

> The Egyptians are also the first who reported the doctrine that the soul of man is immortal, and that when the body dies the soul enters into another creature which chances then to be coming to birth, and when it has gone all the

round of all the creatures of land and sea and of the air, it enters again into the human body as it comes to the birth; and that it makes this round in a period three thousand years.

This quotation brings in a touch of transmigration, and was probably the popular opinion of the day, but not necessarily the inner teaching of the hierophants.

Dr. Henry More, in *Immortality of the Soul,* states:

In Egypt, that ancient muse of all hidden sciences, that this opinion was in vogue amongst the wisest men there, the fragments of Trismegist do sufficiently witness: of which opinion, not only the Gymnosophists and other wise men of Egypt, were, but also the Brahmans of India, and the Magii of Babylon and Persia. To these you may add the abstruse philosophy of the Jews, which they call their Cabbala of which the soul's pre-existence makes a considerable part, as all the learned Jews do confess.

A further corroboration comes from James H. Hyslop, Ph. D., LL.D., Secretary of the American Society of Psychical Research, who personally objected to reincarnation, but stated that "it was accepted by the Buddhists and the Egyptians."

Hinduism

Brahmanism is the oldest and greatest of Aryan religions, and it likewise implies reincarnation as a means by which man may reach perfection. In addition to quotations from the *Bhagavad-Gita* in Chapter XX are the following to show how reincarnation is a Hindu religious doctrine as well as a philosophical consideration.

As a goldsmith, having taken a piece of gold, makes another form new and more beautiful, so, verily the Self, having cast off this body and having put away ignorance, makes another new and more beautiful form. [For use in the heaven world.] . . . . Having arrived at the end of that work—whatsoever he here doeth—he returns again from that world to this world of action.—*Brhadaranyaka Upanishat,* IV, iv. 4, 6.

Having abandoned the former body, the incarnate Spirit, ... experiences varied fruit in heaven or hell. At the end of the fruits, when the time for his rebirth arrives . . . . then Time unites him again with activities selected from the accumulaton of past activities—*Devi Bhagavata,* IV. xxi. 22-25.

He goes from death to death, . . . —*Brhadaranyaka Upanishat,* IV. iv. 23.

Verily, whosoever is wise, thoughtful always pure he obtains that goal whence he is not born again.—*Katha Upanishat,* I. iii. 8.

In man there are arteries, thin as a hair split a thousand times, filled with fluids blue, red, green, yellow, ... The tenuous involucrum is lodged in them, and the ideal residues of the experiences of the former embodiments [reincarnations] adhere to the said tenuous involucrum, and accompany it in its passage from body to body.—*Upanishads.*

By desires man is bound to this wheel of change, and therefore by knowledge, devotion, and the destruction of desires man must set himself free, returning to this earth again and again, until he attains perfection.—*The Laws of Manu.*

Why are hearts cold to one—O, Buddha, tell!—
And love another so exceeding well?
Those love they who in other lives were dear,
As sure as grows the lotus in the mere.—*Jataka.*

Can it be
That the dim memory of events long past,
Or friendships formed in other states of being,
Flits like a passing shadow o'er the spirit?"
—"*The Memory of Past Lives*" by *Kalidasa* of India.

A modern Hindu, S. E. Gopala Charlu has written an article, "The Indian Doctrine of Reincarnation," in which, after attacking the inferior work of most English commentators on Hindu literature, excepting for the fair work of Professors Weber and Muller, and Dr. Muir, he writes:

It [reincarnation] is to be found in the Samhita and Brahmana portions of the Vedas: and there in its developed form. The Upanishads, therefore, only respect the idea; and one of them the Aitareyopanishad, actually quotes a passage from the "Samhita" (IV. 27, I) in support of its statement.

References to transmigration can be found in *The Laws of Manu,* which was the systematized religious knowledge for the subordinate classes. It can be seen that from the most ancient of Hindu days to the present time reincarnation has been a religious doctrine.

Buddhism

Both the philosophical and occult northern schools, and the vague and less precise teachings of the southern division of Buddism, tending to deny the existence of a personal soul, subscribe to a belief in reincarnation. C. Jinarajadasa, in an article "The History of Reincarnation," appearing in *The Theosophic Messenger,* (January, 1911) quotes from the "Dialogues of the Buddha." These are extracts, supposedly, from "Samannaphala Sutta" or "The Fruits of the Life of a Recluse," and are translated by T. W. Rhys Davids as follows:

Gautama Buddha speaks: "With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act firm and imperturbable, he (the saint) directs and bends down his mind to the knowledge of the memory of his previous temporary states. He recalls to his mind his various temporary states in days gone by—one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution, many an aeon of both dissolution and evolution. 'In such a place such was my name, such my family, such my castle, such my food, such my experience of discomfort or of ease, and such was the limit of my life. When I passed away from that state I took form again here'—thus does he recall to mind his temporary states in days gone by in all their details, and in all their modes."

The *Buddhist Catechism* by Subhadra Bhikshu says this of reincarnation on page 52:

What is it, then, in us which is the subject of birth anew?

The individual will or desire to live which constitutes the essence of our being and which is reborn after dissolution of our present material body through the agency of Karma—that is to say, is reincorporated with another form.

An excellent list of quotations, showing reincarnation to have been taught in various Buddhist scriptures, has been compiled by Dr. Annie Besant in her book, *The Universal Textbook of Religion and Morals.* Excerpts from nine such selections are as follows:

He in whom there are no sins whatsoever originating in fear, which are the causes of coming back to this shore that ascetic leaves this and the further shore, as a snake its old worn-out skin.—*Uragasutta,* 15.

Having . . . . . rent the bonds; . . . . . I shall not again enter into a womb.—*Dhariyasutta,* 12.

. . . . . he is like a lake without mud; no new births are in store for him . . . . .

Some people are born again; . . . . . those who are free from all worldly desires attain Nirvana.

* * * * *

I have run through a course of many births, ...

Given up to pleasure and deriving happiness men undergo [again and again] birth and decay.

If thy mind is altogether free, thou wilt not enter again into birth and decay.—*Dhammapada.*

Having gone to calamity, from womb to womb, from darkness to darkness, such an ascetic verily, after passing away, goes to pain.—*Dhammachariyasutta,* 5.

Having earnestly called upon Him who has completely left birth and death behind.—*Vangisasutta,* 9.

He who is calm, having left behind good and evil, free from defilement, having understood this and the other world, and conquered birth and death, such a one is called a Samana.—*Sabhiyasutta,* 11.

The man who knows his former dwellings, who sees both heaven and hell, and has reached the destruction of births, him I call a Brahmana.—*Vasetthasutta,* 54.

Those who again and again go to the world with birth and death, to existence in this way or in that way—that is the state of ignorance . . . . . The wise . . . . . do not go to rebirth.—*Dvayatanupassanasutta,* 6, 10.

I am converted; I am no longer liable to be reborn in a state of suffering, and am assured of final salvation.—*Mahaparinibbanasutta,* ii, 10.

A recent Buddhist writer, Babu Sharat Chandra Das, Secretary of the Buddhist Textbook Society of India, writes:

While Buddhism so clearly sets forth the link between one life and another, in a series of re-embodiments . . . . . As an argument for transmigration the scientific fact of the momentary change of living organisms is often used; the infant grows to boyhood the youth to man; every seven years every particle of the body is replaced and yet the personality remains; we are the same, only our

outward shell has changed; it is therefore asked, may not this be a mental and spiritual truth as well as a physical truth?

An anecdote is told of the Lord Buddha, when, in evolving through the animal kingdom, he, as a hare, was met by a hungry Brahman. The hare told the latter to collect wood, light a fire, and he, the hare, would roast himself as food for the Brahman, thereby gaining a higher incarnation in return for his sacrificial act. Mr. Hardy relates that Buddha had 43 lives as a soul of trees, 216 as animals, 58 as monarchs, and 83 as ascetics.

Thus we see it is even hopeless to try to insinuate that Buddhism denies reincarnation. Illustrative, as it is, of lessons to the masses, it also forms an integral part of the highest of occult teachings.

Zoroastrianism

While the majority of modern Parsees do not consider such a doctrine as reincarnation, nevertheless their inspired literature is full of it; and the priests, prior to their mutilation of the translations, were well versed in the doctrine. However, the eclectic Zoroastrians of today believe in reincarnation, according to N. F. Bilimoria, who wrote in *The Theosophist,* vol. XXI:

> The eclectic Zoroastrians the number of whom is very small . . . . . have reason to suppose that . . . . . the doctrine of reincarnation may have been taught either in allegory in some of the extant books or in some of the books now considered lost . . . . . The doctrine of reincarnation, however, seems to be common to the Chaldean Oracles, the *Desatir, Jam-i-Kaikhushru,* and other Persian books, though it cannot be found plainly or distinctly in the Orthodox books.

One writer, Dastur Peshotan Behramji Sanjana, claims that reincarnation is taught in the *Pahlavi,* which is accepted by the orthodox, and also in the *Dinkart* and the *Dadastane Dini.* The old Persian orthodox held the idea of reincarnation, for in the *Zoré Pastan* we are told:

> According to Faredun's opinion, a man's soul, on departing from this world, ascends until it reaches the mountain of fire which lies under the Moon. If it is entirely pure and stainless it would easily cross the fire, without any disturbance in its course. Then it would be an angel. On the contrary, if it is rather impure or stained during earth life it would not be able to get over the fire. Then it returns to earth . . . . .
>
> If the soul, during earthly life does not purify itself, remains ignorant, and cherishes any worldly desires, afterwards it must return, and take physical bodies one after another until it is quite pure, as stated by Faredun.

The Desatir, The Book of the Prophet, the Great Abad, states:

Those who, in season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Another of their great books, the *Jam-i-Kaikhushra,* devotes its fourth chapter to reincarnation, one sentence of which reads:

The Jam says, "After leaving this body a virtuous man acquires a still better place and body and his wisdom constantly increaseth."

This same book clearly points out transmigration to be the merging of one's consciousness with the life of animals and not the bodily descent into them.

An interesting account is given by Nasarvanji Framji Bilimoria in *The Zoroastrian Religion and Reincarnation,* where he cites favorable quotations from *Desatir, Jam-i-Kaikhushra, Jindehrod,* and *Zoré Pastan.* He further claims that the mystic orders of that religion emphatically teach reincarnation.

Hence it can be said, without exaggeration, that reincarnation is plainly taught in the Zoroastrian religion.

Judaism

The Hebrew religion contains many references to reincarnation, and these were partly woven into the early Christian belief. The *Kabbalah,* one of their authoritative works, deals at length upon the subject. The following quotations from various translators bear out this statement.

Dr. Erick Bischoff, author of *Reincarnation in the Kabbalah,* translates many questions and answers therein, samples of which are:

Q. But how can the souls attain to perfection?
A. Through metempsychosis.

Q. Whence does the idea of metempsychosis originate?
A. From Indian Brahmanism, from which it passed to the Egyptians and the Greeks.

It is his opinion that this idea was especially developed in Platonism and Neo-Platonism, and from the latter passed into the Kabbalah.

Other quotations from the Kabbalah are:

He who neglects to observe any of the 613 precepts, such as were possible for him to observe, is doomed to undergo transmigration (once or more than once) till he has actually observed all he had neglected to do in a former state of being.—*Kitzur Schlu,* p. 6, col. 2.

Know thou that Cain's essential soul passed into Jethro but his spirit into Korah, and his animal soul into the Egyptian. This is what the Scripture saith, "Cain shall be avenged sevenfold," (Gen. IV, 24), *i.e.,* the initial letters of the Hebrew word "shall be avenged" form the initial letters if Jethro, Korah, and

Egyptian. . . . . Samson the hero was possessed by the soul of Japhet and Job by that of Terah.—*Yalkut Reubeni,* No. 9, 18, 24.

Cain had robbed the twin sister of Abel, and therefore his soul passes into Jethro.—*Yalkut Chadash,* fol. 127, col. 3.

Sometimes the souls of pious Jews pass by metempsychosis into Gentiles, in order that they may plead on behalf of Israel and treat them kindly. . . . . We have it by tradition that when Moses . . . . . said in the law, "O God, the God of the spirits of all the flesh," (Num. XVI, 22), he meant mystically to intimate that metempsychosis takes place in all flesh, in beasts, reptiles, fowls, *etc.*
—*Avodath Hakodesh,* fol. 49, col. 3, Hershon's Miscellany.

Other quotations from the Kabbalah could be given inferring that Japhet, the son of Noah, reincarnated as Simeon, and that Terah was reborn as Job.

The Jewish Encyclopedia, under the caption "Transmigration," quotes thus from *Zohar* II, 99 b:

All souls are subject to transmigration; and men do not know the ways of the Holy One, blessed be He! They do not know that they are brought before the tribunal both before they enter into this world and after they leave it; they are ignorant of the many transmigrations and secret probations which they have to undergo.

Josephus in *The Jewish War,* Book II, Chapter 8, states:

They say that all sculs are incorruptible; but that the souls of good men are only removed into other bodies . . . . .

Do ye not remember that all pure Spirits . . . . . in course of time are again sent down to inhabit sinless bodies; . . . . .

The Talmud, another Hebrew book gives similar evidence on reincarnation. P. I. Hershon, in translating *The Threes of the Talmud,* in the Talmidic Miscellany writes:

The whole world once believed that the souls of men were perishable, and that man had no pre-eminence above a beast, till Abraham came and preached the doctrine of immortality and transmigration.

The following quotation has been given wide publicity:

For I was a witty child, and had a good Spirit. Yea, rather, being good, I came into a body undefiled.—*Wisdom of Solomon.* ix. 15.

The evidence of the Hebrew religion in teaching reincarnation is overwhelming—merely proving that this religion is no exception to the others on this point.

Islamic

The scriptures of the Mohammedans directly teach reincarnation, particularly through allegory. The sect known as the Mutazilites hold strongly to the idea, and are contrasted with such Mohammedans who, having their Fate hung around their necks at birth, possess a narrow philosophy of life, devoid of room for the teaching of reincarnation. Undoubtedly the latter has been more or less a concealed doctrine, and more often is implied. One of their learned teachers, Mohiyadeen-ibnu-Araby, in *Futoohatit Mikiya,* which is of unquestionable authority, states:

There is some difference of opinion among the Muslim learned men as regards the method of Resurrection. Some of them say that Resurrection will be by reincarnation and quote passages from the Quran and authenticated sayings of the Prophet in support of their contention.

Another student, Al Keyseri, in his *Commentary on Fussoos-el-hiken* states:

This is not to be a confirmation of the doctrine of Tanasikiyas which teaches that a soul is reborn into the world immediately after death, but the fact is otherwise.

This shows that reincarnation was a much discussed doctrine of the time.

The Sufi teacher, Sharf-ud-Din Maneri, wrote:

O brother know for certain that this work has been before thee and me [*i.e.*, in bygone ages], and that each man has already reached a certain stage. No one has begun this work for the first time.

The *Al Quran,* their Bible, states:

How is it that ye believe not in God? Since ye were dead, and He gave you life, He will hereafter cause you to die, and will again restore you to life; then shall ye return to Him. . . . . .

God generates beings and sends them back over and over, till they return unto Him.

A final quotation comprises those now famous and familiar lines from *The Mesnavi*:

I died from the mineral and became a plant,
I died from the plant, and re-appeared in an animal.
I died from the animal, and became a man.
Wherefore then should I fear? When did I grow less by dying?

Most Sufi Mohammedans are said to believe that man is required to take only a few incarnations.

Miscellaneous

The Jain religion emphatically teaches reincarnation.

The same is true of the Sikh religion, as exemplified by the following terse quotation from *Bhairon,* Guru III:

Sayeth Nanak, this Spirit-Ego, bound by Karma, recurs.

Conclusion

The great religions, including Taoism, Confucianism, Brahmanism, Buddhism, Zoroastrianism, Mohammedanism, Judaism, Janism, Sikhism, and that of the Egyptians without exception base their immortality and perfection of man upon the agency of reincarnation. These religions to the orthodox are termed "heathen," yet are similar to the purely Christian beliefs, given in the following chapters of Part II. Historically speaking, the Christian doctrine no doubt was developed from these ancient beliefs.

CHAPTER XV.

Beliefs of the Early Christian Fathers

Whether the early Christian Fathers believed in reincarnation is somewhat controversial and obscure, and is even denied by many modern authors. In fact, one of the greatest students of comparative religions, G. R. S. Mead, who himself is a reincarnationist, has this to say, in an article "Reincarnation in the Christian Religion" as printed in the *Theosophical Review,* vol. 38:

> Of course I can continue to treat of the several Fathers . . . . . and show that they were entirely opposed to the idea of reincarnation . . . . . I can prove . . . . . that there was from early times a large body of reincarnationists in the Church; they formed for a long time a very strong body . . . . . These, who believed in reincarnation, were . . . . . of great intelligence, the highest moral character, and great mystical attainment

However, irrefutable quotations are here given showing that the early Fathers believed in it beyond any question of doubt, and, also that they further for their own protection had officially to deny such teachings for fear of being unfrocked. If the most intelligent and the "cream" of the congregations believed in it why should not the priests also have held the idea? The early Church Fathers were caught in that movement of superimposed dogmas and formalisms which was to engross the mediaeval ages with the darkest of materialism, and this accounts for their hedging on the subject of reincarnation. Nevertheless, direct evidence points to the following Fathers and organizations as believing in it: Origen, Jerome, Clement of Alexandria, Pantaenus, Synesius, Nicephorus Gregoras, Irenaeus, Plotinus, Augustine, and Porphyry; and, further, the following organizations: Gnostics, Basilidians, Valentinians, Marconites, Manicheans, and Essenes.

Take the most confusing case, that of Origen Adamantus, 185-254 A. D. In his youth and middle age he unquestionably supported reincarnation. Later he used ambiguous terms covering up his real beliefs, and probably purposely so, and toward the end of his life officially protested against reincarnation, though even then it may have been only against transmigration. In his early years he wrote:

> My ideas on the subject [reincarnation] were not drawn from Plato, but from instructions by Clement of Alexandria, who studied under Pantaenus, a disciple of apostolic men.

This would seem in itself ample proof of his early belief. Later, in 232 A. D., he wrote a *Commentary on John* explaining why John failed to know that he was a "transcorporation" of Elias. Origen said:

> With regard to the first point one man will answer that John was not con-

scious that he was Elijah. John therefore says, "I am not Elijah," since he does not know his own former life.

This entire commentary is favorable to reincarnation, yet, eight years later, in writing his *Commentary on Matthew* he reversed his opinions and denied that John was a reincarnation of Elias.

In these words it appears to me that Elias does not mean the soul, lest I should fall into the doctrine of the metensomatosis, which is not held by the Church of God nor handed down by the apostles nor does it appear anywhere in the scriptures.

Here we have apparently the first contradiction, namely, that reincarnation destroys the continual individual existence of spiritual substance—a rather weak objection at that. This does not imply that the Church really opposed it. In the same commentary he speaks against transmigration which itself infers no criticism against reincarnation. He stated:

There are persons who are strangers to the doctrine of the supposing that souls pass from human bodies to the bodies of dogs according to their crimes.

Corroboration of Origen's belief comes from Beausobrés in his *Histoire Critique de Manichée et du Manicheisme,* volume two, in which he states:

It is certain that Origen believed that souls animate several bodies successively, and that these transmigrations are regulated according to their merits or demerits. . . . . There is no doubt that he admitted the transmigration of souls.

Further vindication comes from Jerome in his *Defense of Origen Against Pamphilus* claiming that Origen believed in true reincarnation and that there is difficulty in discriminating between such terms as transmigration, metempsychosis, and metensomatosis which he used variedly. He believed that Origen guarded and protected his real belief on this point with jealous secrecy and objected strenuously to metempsychosis which at that time was synonymous with transmigration.

From Walker we learn:

Clement of Alexandria is declared by a contemporary to have written "wonderful stories about metempsychosis and many worlds before Adam." Arnobius, also, is known to have frankly avowed this doctrine.

Synesius, another Father, who studied under Hypatia, states in his work *On Dreams*:

Philosophy too agrees in asserting that preceding lives are certain preparation to those in a subsequent order . . . . . It is possible, by labor and time, and a transition into other lives, for the imaginative soul when purified, to emerge from this dark abode, for it passes its course through lives of a twofold nature, and alternately approaches to inferior and subordinate conditions of being.

Corroboration of this comes from Beausobrées who stated in the same work previously mentioned:

Nicephorus Gregoras was right in attributing it [transmigration of souls] to Synesius. It is to be found in several passages of the works of this Father, and

especially in the following prayer which he addresses to God: "Father, grant that my soul, mingling in the Light, may no more be plunged in the delusion of Earth." Let us add to Synesius another Christian philosopher Chalcidius of an earlier date, who gives his unqualified consent to the same error, when writing: "Souls who have failed to unite themselves with God, are compelled, by the law of destiny, to begin a new kind of life, entirely different from their former [existence], until they repent of their sins."

Irenaeus, a brother Christian Father, took care to explain his interest in reincarnation. Although he recognized its logic and apparently believed it himself, yet for the same official reason had to abandon it. This is clearly indicated in his *Refutation against the Carpocrations or Gnostics*. The latter according to him "taught that the general way of the soul was by means of reincarnation . . . . and that the soul [by such] became perfected and freed from the karmic wheel."

His refutation, though somewhat weak, reads as follows:

> For they say that they must in every way make use of the present opportunities, lest their souls going out of incarnation without accomplishing some work or other, should of this come back again into bodies to do all over again what they have failed to do.

You see he could not bring himself openly to profess it though he was so over sympathetic that one wonders if he were not trying to make excuses for his own belief.

Plotinus in his essay *The Descent of the Soul* soundly supports reincarnation and not only held the idea himself but also taught it amongst his followers.

Other authors credit Jerome, Augustine, and Porphyry as adherents to reincarnation. The official Church was represented by Tertullian, Irenaeus, Origen, and Augustine, and one reason why they, as a group, had to deny reincarnation was to oppose and discredit the Manichean clique which did believe in it. Origen may have changed his public belief on this account. But even behind this was a more sinister motive—that of dogmatic theology squirming its tentacles into intellectual freedom and demanding spiritual obeisance.

As in other religions Christianity has had divided teachings: instructions for the initiated and pupils, with parables and more materialistic conceptions for the masses. Reincarnation has always been identified with secret teachings and mystical interpretations. The Christian religion, more than any other, was destined to strengthen individuality, and the purposeful elimination of the teaching of reincarnation for the great mass of humanity, along with the introduction of the materialistic conceptions which led to the Dark Ages, was evidently an essential part of progress. History shows that definite steps were taken by theologians to discard this doctrine. The Council of Constantinople in 537

A. D., after pressure from theologians, literally ousted it while in formal session. A subsequent council in 543 A. D., decreed:

> Whosoever shall teach the pre-existence of the soul and the strange opinion of its return to earth, let him be anathema.—(See *Reincarnation* by Dr. Th. Pascal).

"Anathema" means "excommunicated with curses" indicating their intense feeling upon the subject at that time. It was this intolerant, overbearing, dogmatic, and stifling attitude which gave birth to ignorant monks who deliberately mutilated the Bible and eliminated many precious doctrines therefrom along with apparent references to reincarnation.

Therefore, it is obvious how reincarnation became lost to the general public although evidence indicates that to the initiated it has been kept alive. At any rate, it was clearly an accepted doctrine in the early Church and was held by many of the early Christian Fathers.

CHAPTER XVI.

Reincarnation Following the Church Fathers

The teaching of reincarnation among various groups in the early Christian movements was widespread. Beausobrés in *Histoire Critique de Maniché et du Manichéisme,* volume two, states:

> Thus then it was not only the Simonians, Basilidians, Valentinians, Marconites, *etc.*, and in general those who were called Gnostics, who abandoned themselves to the error of metempsychosis, but also Christian philosophers of great merit and high virtue, the error being exceedingly seducive on account of its antiquity and universality and, because of the principles of which it was believed to be the consequence.

J. F. Clarke, the author of *Ten Great Religions,* claims that reincarnation "was held by the Egyptians, Brahmanism, Buddhism, Pythagoras, Empedocles, Plato, Neo-Platonists, Cabbala, Arab philosophers, Origen, Church Fathers, Gnostics, Manicheans, and Druids."

The Gnostic Gospel, *Pistis Sophia,* which was a standard work of the time of the early Church, gives frequent references to reincarnation. For example, on page 296 we read:

> Thus Mary interprets a saying of Jesus as follows: "Every soul which shall come forth from a body, and shall go on its way with the counterfeit of the spirit, and which hath not found the mystery of breaking all the seals and all the bonds, that it may be set free from the counterfeit of the spirit which is bound unto it . . . . . and it is not set free from transmigrations into bodies, until it giveth signs of being in its last cycle."

Johnston adds:

> The Gnostic and Manichean notions of pre-existence perpetuated themselves in many of the mediaeval sects, especially the Bogomiles, Paulicians, and Priscillians. Seven adherents of the Priscillian heresy were put to death in Spain A. D. 385, as the first instance of the death penalty visited by a Christian magistrate for erroneous belief. The Italian Cathari were another sect holding this form of reincarnation, against whom the Albigenian Crusade of the Elder, De Montfort was sent, and the inquisition devised by St. Dominia. Still they thrived in secret and possessed a disguised hierarchy which long survived their violent persecution.

The Gnostics were from the eclectic school of Alexandria in the first century and combined the dualism of Greek and Parsee thought. Later, Gnosticism was absorbed into Manicheanism which then blended Persian, Greek, and Christian ideas.

In the fourth and fifth centuries we find the Manicheans teaching reincarnation as stated by Ignaz von Dollinger in his *History of Mediaeval Sectarianism.* Their successors, the Cathari of the Middle Ages, likewise held the same beliefs as indicated by the following quotation from J. F. Rowbotham in his book *The Troubadours and Courts of Love*:

> The Cathari believed that the soul was forced to migrate from body to body, until it became reincarnated in a member of the sect. . . . . Many be-

lieved that they had passed through hundreds of bodies. Paul was said to have passed through thirteen bodies, according to some, and through thirty-two according to others before he attained the grace of God.

The heretical sect, the Albigenses, believed in reincarnation but it declined after forty years of discouraging strife.

Hints have been given that reincarnation was handed down by the Rosicrucians and various secret Masonic orders, but this is not subject to proof except by members of those orders. Bruno sought out reincarnation as a means of solving his problems, as did also Hypatia.

Modern times bring forth such Christian advocates as Soame Jenyn, Chevalier Ramsay, William Law, and Phillips Brooks. Theological writers expressing genuine belief in reincarnation include Charles, Edward, and Henry Ward Beecher, James F. Clarke, Dr. Julius Muller, Prof. Francis Bowen of Harvard, Dr. Dorner, Rev. William R. Alger, and Prof. Wm. Knight of St. Andrew. These men either by voice or pen have supported the reasonableness of reincarnation. Henry Ward Beecher beautifully stated:

> We sleep, but the loom of life never stops, the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.

An account of the Capuchin Archbishop Passavalli, who rejected the Vatican definition of Infallibility and who was criticized by his colleagues for his acceptance of the doctrine of successive earthly lives for human souls, is given in *The Essentials of Catholicism* by Von Hugel.

Some of the more recent advocates have been such clergymen and authors as the Rev. Columbus Bradford, the Rev. A. Trammer, and the anonymous author of *Reincarnation and Christianity*. The Rev. Mr. Bradford, after twenty years as a clergyman of orthodox churches, including St. Paul's Evangelical Church at Longwood, Illinois, and the Methodist Episcopal Church at Okanville, Illinois, was excommunciated on charge of heresy by his Bishop for views expressed in his most interesting work on reincarnation, namely, *Birth—A New Chance*. He had a deep understanding of the subject and philosophized upon it. He himself wanted to come back young, brighter, and with the cheerfulness of childhood's outlook on life. For instance, he states:

> A place that is good enough for God's creatures to live in one time is good enough for them to live a second time, a third time, or a thousand times, if so many times are needed to exhaust the possibilities of that place for human development.
>
> Births and deaths are going on as steadily according to law as the streams flow from the land to the sea; and I believe that the individuals who pass into the sea of death are as certainly returning to the fountain springs of life to repeat the process by a new birth for another life and another death as that the

same drops of water that pass from the river to the sea are being carried back to the highlands to make again their oft repeated journey.

In the July, 1878, issue of *The Contemporary Review* is an article by Mr. Francis Peek in which he maintains that reincarnation is an anterior meaning of the New Testament.

A Universalist clergyman of New Hampshire, the Rev. Charles H. Emmons, lectured occasionally on reincarnation and wrote a very good sermon for *The Theosophic Messenger* for June, 1911.

Another interesting book is *Reincarnation and Christianity* written in 1910 by a clergyman of the Church of England who dared not make his name known for fear of excommunication. His work is a good treatise on evolution, salvation, pre-existence, with specific reasons and logic for reincarnation.

Rev. A. Trammer of Dalmer, Natal, South Africa, edited a book *Reincarnation, A Christian Doctrine,* in which he contends, as does the author, that reincarnation was once a definite part of the Christian doctrine; that it was widely taught among the Hebrews; that it is supported by Biblical evidence; and that a revival of its teaching would improve religion and make it more attractive.

Many of the clergy, and all of the Bishops of the Liberal Catholic Church, a relatively new organization as such, but spreading with amazing rapidity, believe and preach reincarnation. While the doctrine is not forced upon its congregation, a great many accept it.

There is, then, considerable evidence of many Christian thinkers believing in reincarnation.

CHAPTER XVII.

Biblical Evidence for Reincarnation

Ye must be born again. John, 3:7.

The Biblical evidence for reincarnation is surprisingly conclusive and complete. It astounds and amazes all who have taken the trouble to investigate. It must be realized at the outset that the Bible does not contain even one complete discourse on any one subject and to investigate any topic references must be taken from various parts in order to synthesize a composite opinion. Fragments on reincarnation are scattered throughout the Bible, which in addition to many indirect statements inferring it, prove it to be a definite teaching of the Bible. This is all the more significant when we realize how badly the materialistic monks of the "Dark Ages" mutilated the Bible in general and struck out the more obvious references to reincarnation.

In the first place, the Bible itself is based on a philosophy that human souls exist through eternity and are gradually evolving through a long series of struggles to attain final perfection or union with God. The parables of Christ are, in short, experiences of the soul in such an upward pilgrimage. Immortality and pre-existence, so essential to reincarnation, are the very foundation stones of the Bible. In Proverbs, 8:22-31 is given a lengthy description of the soul of Solomon existing and living even before the earth became inhabitable. This pre-existence theory of the Bible accounts for souls being born into bodies with different capacities, with varying degrees of initial intelligence, and, further, requires many lives in which to reach perfection. Logic, therefore, necessitates acceptance of the Bible in accounting for its doctrines of perfection and pre-existence, thereby constituting strong evidence for reincarnation. However, even more definite and straightforward evidence is available from direct quotations which require no shading of ideas, or the ascribing of foreign meanings.

For convenience the quotations on reincarnation are classified as follows:

1. Of whom was John the Baptist a reincarnation?
2. John the Baptist expected a reincarnation of one of the prophets as Christ.
3. Christ was a reincarnation of David and talked freely of the reincarnation of various personages.
4. Christ reiterated that Elias had reincarnated.
5. Christ explained certain physical limitations to be the results of past incarnations.
6. Reincarnation is the Biblical way of evolution.

7. Simon Peter was a reincarnation of Jonah.
8. Many synonyms for reincarnation are used in the Bible.
9. Christ gave promises which could be filled only by more than one life on earth.
10. Confusing and mystical passages, which otherwise are meaningless, are easily understood with the assistance of the hypothesis of reincarnation.

1. *Of whom was John the Baptist a reincarnation?*

In prophecying the birth of John the Baptist the following significant statement was made:

. . . . And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . . And he shall go before him in the spirit and power of Elias. . . . . Luke, 1:13-17.

Does not this statement mean that the spirit behind the baby embryo was Elias who in this incarnation was to be called John? In fact, the people of John's time were looking for the return of Elias, prophecied as it was in the last chapter of the Old Testament:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.—Malachi, 4:5.

A freer translation of this same text from the Greek is, "Behold, I send you Elijah, the divinely frenzied one, before the great and manifested day of the Master comes." John the Baptist was truly the frenzied one who preceded Christ and consequently he could easily have been a reincarnation of Elias. Both Elias and John were preachers of righteousness and both were zealous, brave, strong and possessed identical characteristics.

The prophets at the time of Christ were looking for the return of Elias as is evidenced by the following quotations:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
And he confessed, and denied not; but confessed, I am not the Christ.
And they asked him, What then? Art thou Elias?
And he saith, I am not. Art thou that prophet? And he answered No.
Then said they unto him, Who are thou? . . . . Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet?—John 1:19-25.

Like all normal people, John evidently did not know who he had been in his past life. He also did not at first recognize the Christ till he saw a vision, whereas the Christ with His greater knowledge knew who John was. Christ denied being Elias, Jeremiah, or any of the Prophets, saying He was the son of God, or a reincarnation of David. As to John he said:

But I say unto you, that Elias is come already and they knew him not. . . . . Then the disciples understood that he spake unto them of John the Baptist.—Matthew, 17:12-13.

That John the Baptist was a reincarnation of Elias is corrob-

orated by each of the four gospels and these separate accounts cannot be explained as accidental.

2. *John the Baptist expected the reincarnation of one of the prophets as Christ.*

This is borne out by the two following quotations:

Now when John had heard in the prison the works of Christ, he sent two of his disciples.

And said unto them, Art thou he that should come or do we look for another?—Matthew, 11:2-3.

When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come or look we for another? —Luke, 7:20.

3. *Christ was a reincarnation of David, and talked freely of the reincarnation of various personages.*

At the birth of Jesus the angel Gabriel mystically prophecied the return of Christ:

Fear not Mary; for thou hast found favor with God.

And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. —Luke, 1:30-32.

This statement is significant when "father" is interpreted as being the past life giving birth to the present life, its "son." The spirit behind the Christ was that of David. Such an interpretation is consistent with the following, setting forth the past lives of Christ:

Nathaniel answered and saith unto them, Rabbi, thou . . . . art the King of Israel [David].—John, 1:49.

I [Christ] am the root and offspring of David.—Rev., 22:16.

Remember that Jesus Christ of the seed (soul) of David was raised from the dead.—II Timothy, 2:8.

Now to Abraham and his seed were the promises made . . . . and to thy seed, which is Christ.—Galatians, 3:16.

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.— Acts, 15:16.

By interpreting "seed" as meaning "soul," "tabernacle" as "body," and the "father" of this life as being the previous life, then Christ was first Abraham and then David. That Christ lived before is set forth in the following:

Let this mind be in you, which was also in Jesus Christ . . . . Who . . . . made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men.—Philippians, 2:5-7.

A very interesting discussion took place between Christ and His disciples as to whom He was in the past, and three gospels appear almost identical in their separate accounts of this incident.

He denied being a reincarnation of John the Baptist, Elias, Jeremias, or one of the other prophets.

Whom do men say that I am?
And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.—Matthew, 16:13-14.
Whom do men say that I am?
And they answered, John the Baptist; but some say Elias; and others, one of the prophets.—Mark, 8:27-28.
Whom say the people that I am?
They answering said, John the Baptist; but some say Elias, and others say that one of the prophets is risen again.—Luke, 9:18-19.

King Herod, after hearing of the wonder workings of Jesus and suffering as he was from the guilt of having previously put John the Baptist to death, publicly stated, as related by three of the gospels, that in his opinion Jesus was a reincarnation of John the Baptist.

At that time Herod the tetrarch heard the fame of Jesus,
And said unto his servants, This is John the Baptist; he is risen from the dead.—Matthew, 14:1-2.
And King Herod heard of him and said, That John the Baptist was risen from the dead. . . .
Others said, That it is Elias. And others said, That it is a prophet or as one of the prophets.
But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead.—Mark, 6:14-16.
Now Herod the Tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some that John the Baptist was risen from the dead;
And of some that Elias had appeared; and of others that one of the old prophets was risen again.—Luke, 9:7-8.

This shows the belief of the day in a possible quick return of the dead, and that it was universal.

4. *Christ reiterated that Elias had been reincarnated.*

Two quotations clearly state that Elias had been reborn and was unrecognized by the people.

Why say the scribes that Elias must first come?
And Jesus answered and said unto them,
Elias truly shall first come and restore all things.
But I say unto you, That Elias is come already, and they knew him not.—Matthew, 17:10-12.

Why say the scribes that Elias must first come?
And he answered and told them,
Elias verily cometh first and restoreth all things.
But I say unto you, That Elias is indeed come, and they have done unto him whatever they listed.—Mark, 9:11-13.

5. *Christ explained physical limitations to be the results of past incarnations.*

Christ taught that for sins of the past life a man suffered limitations in the present, and He warned him to sin no more lest in a future life the punishment be more severe. For example, on healing a life-long impotent man, He said:

Behold, thou art made whole; sin no more, lest a worse thing come to thee. —John, 5:14.

Another similar case is:

And as Jesus passed by, he saw a man which was blind from his birth,
And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind?
Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.—John 9:1-3.

In other words, the soul is disciplined and purified so that perfection may be reached by the squaring and taking into account of all past errors.

6. *Reincarnation is pointed out as the way of evolution.*

Evolution is one of the main teachings of the Bible. Particularly important is the fact that evolution is slow and gradual with all past memories consciously annihilated so that forward progress is possible. Acceptance of the teaching of evolution makes our lives purposeful and full of future promise.

A. Evolution is a slow changing of life through form. Gradual improvement of the spirit through reincarnation, with the forgetting of previous lives, is the way of growth. Such is the belief indicated by the two following references:

Live joyfully with the wife whom thou lovest all the days of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life.—Ecclesiastes, 9:9.

I returned [from the grave] and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.—Ecclesiastes, 9:11.

B. Evolution is cyclic as is reincarnation. Two quotations indicate this with great philosophical beauty. Man is but a part of a grand symphony of life which pulses with rhythmical certainty. For instance, we read:

One generation passeth away and another generation cometh: but the earth abideth forever.
The sun also ariseth, and the sun goeth down, and hasteth to his place where he rose.
The wind goeth toward the south, and turneth about to the north: it whirleth about continually, and the wind returneth again according to his currents.

All the rivers run into the sea, yet the sea is not full, unto the place whence the rivers come, thither they returneth again. . . .

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.—Ecclesiastes, 1:4-11.

In the next reference the idea of rebirth is likened to a tree and further indicates that in the proper time man returns again to earth.

He [man] cometh like a flower and is cut down: he fleeth as a shadow and continueth not. . . .

[God] Turn him [man], that he may rest, till he shall accomplish as a hireling his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground [as the shadow of Man as stated in the second verse].

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is it? . . . .

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. . . . .

Thou prevaileth against him, and he passeth; thou changeth his countenance, and sendeth him away.—Job, 14:2-20.

C. Christ intended that our subsequent lives on earth be purposeful and in the direction of evolution:

And that he died for all, that they which live should not henceforth [next life] live unto themselves, but unto him which died for them, and rose again. —II Corinthians, 5:15.

7. *Simon Peter was a reincarnation of Jonah.*

Peter and Jonah played the part of clowns in their allegories of life, both were defiant prophets and were similarly punished. Peter was the only disciple who identified Christ as a reincarnation of David. Christ, in return, rewarded him by calling him a "seer" and referred to him as Jonah. For instance:

. . . . And when Jesus beheld him [Peter presented by his brother Andrew] he said, Thou art Simon the son of Jona: thou shalt be called Cephus, which is by interpretation, A Stone [seer].—John, 1:42.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas. . . . .

He saith unto him a third time, Simon, son of Jonas.—John, 21:15-17.

The Jonas refers to Jonah of old and not to the present physical father of Peter, indicating that Peter was a reincarnation of Jonah.

8. *Many synonymous terms for reincarnation are used in the Bible.*

Synonymous terms used for reincarnation in the Bible include the following: *palingenesia,* regeneration (except where the latter means purification from above), awakening from the dead, arising, rising up, reviving, return, abiding places, and resurrection. All of these terms really imply rebirth in a physical body. In the Greek text the word *palingenesia* appears almost universally and its correct rendition is "back again into birth." The following citations cover twelve such synonyms which are self explanatory:

A. Regeneration. Disciples were promised many times to have reward not in heaven but in rebirth.

. . . . Who then can be saved? . . . . What shall we have therefore? And Jesus said unto them, Verily I say unto you, Ye which have followed me in the regeneration [*palingenesia*] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. —Matthew, 19:25-30.

B. Arise.

For there shall arise false Christ's, and false prophets.—Matthew, 24:24.

This means that the false prophets of old will reincarnate and claim to be the return of the Christ.

C. Dead raised up.

But some man will say, How are the dead raised up? and with what body do they come. . . . .

But God giveth it a body as it hath pleased him to every seed [soul] his own body.—I Corinthians, 15:35-36.

D. Dead awaken.

But that the dead awaken even Moses shewed.—Luke, 20:37.

E. Crept in unawares.

For there are certain men crept in unawares who were before of old.—Jude, 1:4.

F. Abidings.

In the house of my Father, there are many abidings, [tarrying places or respites between incarnations].—John, 14:2.

G. Died, rose, and revived.

For none of us liveth unto himself, and no man dieth to himself. . . . .

For to this end Christ both died, rose, and revived that he might be Lord both of the dead and the living.—Romans, 14:7-9.

The "Lord of the dead" refers to the interim between lives and the "Lord of the living" to the present life.

H. Children shall return.

For the children of Israel shall abide many a day without a king. . . . .

Afterward shall the children of Israel return. . . . .—Hosea, 3:4-5.

I. I will come.

For this is the word of promise, at this time will I come. . . .—Romans, 9:9.

J. Regeneration and renewing of the Holy Ghost.

For ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.—Titus, 3:3-5.

K. Return. Psalm, 90:1-10 can be interpreted only through reincarnation, thus:

Lord, thou hast been our dwelling place in all generations.

* * * * *

Thou turnest man to destruction; and sayest, Return, thou children of men.

For a thousand years in thy sight are but as yesterday.

When this is past, and as a watch in the night. . . . .

The days of our years are three score and ten . . . . for it is soon cut off, and we fly away.

Here the direct statement is made that after death we must return. A life period is given as three score years and ten, while the thousand years is the interim between lives on earth. We abide with God in all our "generations" or incarnations.

L. Resurrection. A very perplexing question arose as to which husband a wife would have in the resurrection if she had had seven husbands on earth. Christ answered in Luke, 20:33-36:

Therefore in the resurrection whose wife of them is she? for seven had her to wife.

And Jesus answering said unto them, The children of this world marry and are given in marriage:

But they which shall be accounted worthy to obtain . . . . resurrection from the dead, neither marry or are given in marriage. . . . .

Neither can they die any more . . . . being children of the resurrection.

When perfection is reached the human need of rebirth ceases. The fact that we cannot "die any more" certainly means that we have been going through reincarnation before reaching perfection.

9. *Christ gave promises which could be fulfilled only by more than one life on earth.*

For instance, more than one life is needed for one person to have the many possessions as is indicated in the following quotation from Mark, 10:29-30.

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's.

But he shall receive an hundredfold now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with presentation; and in the world to come eternal life.

Since one life is insufficient to reach the promised perfection and rebirth is not necessary after this perfection has been reached, hence, it must be essential in the interim.

Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more [into rebirth].—Revelations, 3:12.

10. *Confusing and mystical passages, otherwise meaningless, are easily understood with the assistance of the hypothesis of reincarnation.*

The story of the new wine in old bottles is most apropos. The bottles are similes of the physical bodies of man and the wine of the spirit, while the new wine implies a new lease of life, or, incarnation. We read:

> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles and both are preserved.—Matthew, 9:17.

The references to two olive trees and two candlesticks as given in Revelations and Zechariah are explained through reincarnation.

> And I will give power unto my two witnesses and they shall prophecy a thousand and two hundred and three score days clothed in sackcloth.
>
> These are the two olive trees and two candlesticks standing before the God of the earth.—Revelations, 11:3-4.
>
> What are these two olive trees upon the right side of the candlesticks and upon the left side thereof?
>
> . . . . These are the two anointed ones, that stand by the Lord of the whole earth.—Zechariah, 4:11-14.

Does this not mean that the "two anointed ones" must incarnate?

A reference is given to reincarnation using the phrase "The Wheel of Nature," comparable to the Buddhist term "The Wheel of Birth."

> The tongue is a fire . . . . and setteth on fire the wheel of Nature.—James, 3:6.

The above quotations are found in the following books of the Holy Bible: Job, Psalms, Ecclesiastes, Hosea, Zechariah, Malachi, Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, II Corinthians, Galatians, Philippians, II Timothy, Titus, James, Jude, and Revelations. Six books containing these references are of the Old Testament and fifteen are of the New. There are in all over fifty *bona-fide* quotations teaching reincarnation. It is to be noted that the first nine books of the New Testament contain the greatest number of references, hence it is truly a Christian doctrine and not entirely a hold-over teaching from the Old Testament.

It is to be noted that no attempts have been made here to interpret the Bible in any narrow sense. A materialistic interpretation would probably fail to accept or might even deny reincarnation. Experience has shown that the less of dogmatism, thwarting of reason, and the freer the leeway given in interpreting the Bible, the keener will be the desire to fathom even greater mysteries than reincarnation—such is the wonder of the Bible.

My little children, of whom I travail in birth again until the Christ be born in you.—Galatians, 4:19.

PART III

THE UNIVERSALITY OF THE BELIEF IN REINCARNATION

CHAPTER XVIII.

Reincarnation—A World Wide Idea

Introductory

Investigation shows reincarnation to be a far more universal and fundamental doctrine than is generally supposed. How did it happen to spring up simultaneously with the birth of each new race, despite geographical, racial, and other natural barriers which tended to mitigate against a spreading of such teachings among the so-called inferior races? These ideas could not have been stolen from each other during the early years of their existence because of their almost immediate complete isolation from each other and the lack of mutual understanding which existed from the start. This teaching of hoariest antiquity has in some cases degenerated to an extent almost beyond recognition, while in others it still remains in its pristine purity. An attempt to give a fair cross-section of this belief among primitive peoples is found in Chapter XIX. It should be noted that the references therein given include the early peoples of Africa, Asia, Australia, Europe, and the Americas, as well as the primitive races of Hindus, Greeks, Druids, Celts, Irish, Malays, Chinese, Thibetans, South Sea Islanders, Africans, Australians, Esquimaux, Russians, and the American Indians. In short, from all representative parts of the globe come reports of belief in reincarnation or its degraded form of transmigration among aboriginal tribes, and this evidence cannot lightly be set aside.

The grandest and most prominent of the ancient civilizations such as Babylonia, India, and Greece adhered strongly to reincarnation. In India the original belief was mystical; it became more concise and definite with the advent of Krishna; and finally, after Buddha's sojourn, took on its present absolute completeness of detail. That the Greeks and Romans held staunchly to the ideal of reincarnation is at once evident after reading, in Chapter XXI, the quotations from Empedocles, Herodotus, Iamblichus, Ovid, Olympiodorus, Orpheus, Pindar, Plato, Plutarch, Pythagoras, Socrates, Virgil, Plotinus, and Heraclitus. The Schools of the Orphic sects, the Platonists, the Neo-Platonists, and the Gnostics also held to this idea. In fact, the present origin of the philosophical basis of reincarnation is traced to the sages of India and the thinkers of Greece.

The advent of the Christian era found reincarnation thoroughly rooted in all parts of the world. Early Christianity was based on a belief in it as proven by quotations included in Part II of this book. However, in the obvious plunge of the world into

the Dark Ages, principally through the efforts of the Church itself, reincarnation was tabooed, lost to the masses, and like every other phase of life was subjected to a revival in the Middle Ages. Undoubtedly the doctrine persisted through that ignorant age as an occult teaching of the existing secret organizations. Hints have been given of a number of such instances not subject to corroboration.

So far as the outer world is concerned, the true entering wedge for the revival of the teaching of reincarnation came with the writings of Dante in the thirteenth century. Further impetus was not given until the sixteenth century through Giordano Bruno, but even then the idea was more than tabooed and the believer had fear of being burned at the stake. However, shortly after the time of Bruno, reincarnation not only became a safe doctrine to teach, but the pendulum swung to the other extreme, thus making it quite the social fad and proper fancy of the day.

Truly great was the revival of the belief in reincarnation from the early Renaissance Period through the eighteenth century, during which time many eminent philosophers wrote strongly for it. These included Dante, Francis Bacon, Bruno, Van Helmont, Bonnet, Bohme, Fichte, Goethe, von Herder, Hume, D'Israeli, Lavater, Lichtenburg, Lessing, du Prel, Schlegel, Schosser, Swedenborg, and Benjamin Franklin, all of whom are quoted in Chapter XXII.

Continuing through the nineteenth and twentieth centuries we find even higher regard for reincarnation among the intelligent classes. In fact, the full extent of this belief among leading men is more general than is ordinarily realized. They include, in Europe, such writers as George Eliot, Figuier, Huxley, D'Israeli, Kardec, Lodge, Bulwer-Lytton, Maeterlinck, Max Muller, Molthe, Penny, Schopenhauer, Christian Wagner, and E. D. Walker. In America, the list includes such strong supporters of reincarnation as Prof. Francis Bowen, Edison, Emerson, Hawthorne, Professors Wheeler, Moore, and Dickinson, Silverman, and Tichenor, quotations from whom are to be found in Chapter XXIII. Therefore, without the least exaggeration or necessity for reservation it can be said that the greatest thinkers of all time have believed in reincarnation.

However, modern academic philosophy, as dogmatized in most universities, does not accept even the plausibility of the theory of reincarnation. Particular care seems to be taken by explorers and anthropologists to credit the older civilizations with the lowest, most degraded, and crudely materialistic interpretations of their customs and beliefs. Instead of facing the issue squarely and giving the other side full benefit of any doubt, all

references, at least by the materialistic writers, to reincarnation are promptly dubbed as "transmigration," and usually as such in its most degraded form. The number of individuals protesting against such dogmatizing are on the increase, and in Chapter XXIII are found quotations from several modern philosophers favoring reincarnation.

Yet what is even more significant than philosophers rallying to reincarnation is the remarkable unanimity of belief in it among the poets. Here again a sequence starting from the ancient times down to the present could be given. All the really greatest poets have sung of the truth of reincarnation. These comprise T. B. Aldrich, Edwin Arnold, Matthew Arnold, Blackledge, Boyson, E. B. Browning, R. Browning, Byron, Carey, Carpenter, Clough, Coleridge, Dante, Dryden, Emerson, Goethe, Hawkes, Hayne, Holmes, Hugo, Khayyam, Keats, Kipling, Landon, Leland, Leyden, Longfellow, Lowell, Markham, Masefield, Joaquin Miller, Milton, Moody, More, Noyes, Pythagoras, Parnell, Pope, Parsons, Schiller, Shakespeare, Sharp, Shelley, L. Smith, Tennyson, B. Taylor, Virgil, C. Wagner, Whitman, Whittier, Wilcox, and Wordsworth. These poets include philosophers, statesmen, professors, and musicians. Incidently many minor poets have also rather favored reincarnation. The evidence showing this perfect concord of beliefs among poets is most startlingly complete.

Philosophers and poets are not alone in their theories of reincarnation. Many magazine authors, prose writers, and playwrights, trying to cut deep into human realities, are quick to weave the truth of reincarnation into their themes, and invariably meet with pleasing and winning success. Even motion picture plays occasionally touch on this truth. The extent to which this practice has quietly but steadily spread is indicated by the evidence, by no means complete, given in Chapters XXV and XXVI. This popular interest is not due, as is generally thought, to a gradual dissemination of Oriental literature. Many modern organizations are proclaiming the truth of reincarnation on its own merits. As the propaganda is spread new adherents to this belief pour in rapidly and its reception is genuinely sympathetic. Few indeed, except for extremely narrow or prejudiced persons, are sufficiently provoked to reject the doctrine or fight against it, for even though they cannot quite grasp it, they still have to concede the doctrine to be hopeful, plausible, and helpful to most people.

People who believe in reincarnation include principally the Hindus and Buddhists, so far as numbers are concerned. The aborigines of Africa, Australia, and America comprise the next large group. Among the white races the idea is held by those people interested in such movements as Theosophy, Vedantism,

Bahaism, some of the New Thought groups, Philosophical Clubs, Aquarians and Rosicrucians. The following table based on population data found and compiled in the *World Almanac* of 1927, gives estimates of the number of people believing in reincarnation.

Hindus, exclusive of Mohammedans	250,000,000
Buddhists, other than in India	500,000,000
Aborigines of Africa, Australia and Americas	150,000,000
White population:	
Theosophists	50,000
Vedantists	5,000
Bahaists	10,000
Buddhists	25,000
Liberal Catholic Church	10,000
Order of the Star	25,000
Philosophical Societies	25,000
New Thought	10,000
Metaphysical Clubs	50,000
Aquarians	5,000
Rosicrucians	10,000
Others probably sympathetic	75,000
Total	900,300,000

The total world population is estimated at 1,748,000,000. Therefore, approximately fifty percent of the world population can be said to believe in reincarnation. Among the colored races this ratio is about 80 per cent.

In the United States, with a present population of about 126,000,000, less than one per cent believe in reincarnation. This is indeed surprising, and, were it not for the tremendous impetus which this doctrine is receiving in this last decade and the immense interest it is awakening, there would truly be no hope for the future. The entering wedge of making reincarnation an accepted doctrine of the day has already had its effect. A harvest with a bumper crop of adherents is in sight. It will soon again, as of yore, be an accepted doctrine in all walks of life. In fact, public opinion of today clamors for this enlightenment which shall lead to a keener understanding of man's complex nature, and demands solutions of such mysteries from the leaders of thought. It is a teaching appealing to those in all walks of life, to individuals regardless of their racial distribution, and particularly to the greatest minds of the race, making it truly a world wide doctrine.

SECTION I

THE PHILOSOPHICAL BELIEFS IN REINCARNATION

CHAPTER XIX.

Beliefs in Reincarnation by Primitive Peoples

The researches of explorers and historians reveal that practically all primitive races have held some general form of the theory of reincarnation. The fact that such teachings sprang up simultaneously with each race, separated as they were by almost impossible barriers and utter lack of communication, indicates either that such beliefs are natural or that they date back to common ancestry of even more remote antiquity.

So profoundly rooted is reincarnation in the "superstitious theory" of the world, the so-called animism of primitive man, that even the most materialistic and unsympathetic reporters do not hesitate to emphasize the widespread belief in such subjects. Curiously, most observers have tried to give the crudest possible explanation to any long observed custom. Degeneration is common to all races, which in itself admits of there once having been nobler causes even back of the crudest of present beliefs. Invariably, just because the races in question are considered inferior, undeveloped, rude, and savage, attempts are always made to link up transmigration with their customs instead of reincarnation. Transmigration has its place in human development, as described in a previous chapter, and is deeply rooted in the beliefs of all primitive peoples. Totemism is itself an expression of transmigration, in that the savages believe they descend from animals of their clan or reincarnate into them if during their life they abuse such animals. In some clans each child is considered an incarnation of one of the spirits associated with the local totem group which has been left behind by a totemic ancestor of the far distant past.

The folk lore of all nations continually links souls of depraved men, the insane, and monomaniacs with the bodies of the most dreaded animals of their community. This gives rise to stories of the were-wolves in Europe, the man-bears of the north, the swan-maidens or mermaids of the tropics, the man-tigers of India, the man-hyenas of Abyssinia, and the man-lions of South Africa.

Some other of the more common practices of primitive people indicating belief in reincarnation are the following:

A. Infanticide, particularly of the first born, is practiced, because it is felt that the soul of the father must go into the soul of the child, hence the child is sacrificed to save the parent.

B. Dead are buried either in the house or nearby, so that souls can enter

the next born babes.

C. Pregnant women walk by graves or attend funerals to accommodate the soul of the deceased in obtaining a new body.

D. At birth the parents endeavor by signs, omens, and other ways to determine which of the ancestors has returned.

E. Members of the tribe in distant captivity commit suicide so as to be reborn into their own tribes again.

F. The origin of the snake and other animal dances is to celebrate their having descended from the animals in question, although their prayer may be for some special favor, like praying for rain.

G. Mothers try to learn through dreams the ancestry of their expected offspring.

Reincarnation, other than merely transmigration, is therefore held by these primitive peoples. In order to establish this statement as a fact, quotations from various authorities are offered showing reincarnation to have been a common belief among practically every race of the globe. For simplicity the races are grouped together and discussed by continents.

Africa

From a mass of authoritative references only five are here given to show how widespread is the belief in reincarnation among the tribes of Africa. Frazer and Westermarck, in citing the customs of the slave coast of Africa, describe the beliefs of the natives "at Whydah where the doctrine of reincarnation is firmly held." These are better stated by D. A. Bertholet in *The Transmigration of Souls*: "The Calabris, the finest and most highly civilized of the slave coast, buried their dead in their houses; the soul of the dead man though buried was thought to pass into the child that was next born in the house." Further corroboration of their beliefs comes in Edward Tylor's *Primitive Culture,* where he states "in old Calabar, if a mother loses a child and another is born soon after, she thinks the departed one to have come back." He also writes that "West African negroes commit suicide when in distant slavery that they may revive in their own land."

Adherents to reincarnation are found in South Africa. Sarat Chunda Mookerji, in the *Theosophist* of February, 1887, writes: "The doctrine of re-birth is not peculiar to the Hindus, but is widely prevalent among many lower as well as higher races of mankind. Among barbarians this belief exists in some form or other among the Soutals and the Zulus of South Africa."

Greater widespread belief, though not sympathetically expressed, is given in *The Golden Bough,* Volume III, by J. G. Frazer:

> The story of the final transmigration of Cadmus and Harmenia into snakes may be a relic of a belief that the souls of the dead kings and queens of Thebes transmigrated into the bodies of serpents, just as Caffre kings turn at death to boa-constrictors or deadly black-snakes. Indeed the notion that the souls of the dead lodge in serpents is widely spread in Africa and Madagascar.

Other African tribes believe that their dead kings and chiefs turn into lions, leopards, hyaenas, pythons, hippopotamuses, or other creatures.

Charles Johnston says: "In Little Popo in colonial Africa when a child is born the parents consult an oracle by means of sixteen date stones in order to discover whether a soul from the mother or father's side of the family is reincarnated in the child, and which soul it is."

Asia

In Asia the belief in reincarnation extends from the islands of the Pacific Ocean to Arabia. It has already been shown that it was taught by many of the Asiatic religions and further evidence will be given to prove that it was held in Babylonia and India.

In *Travel in Tartary, Thibet, and China* Father Huc, a French Lazarist, writes fully on the definite evidence of reincarnation being held by the early peoples of those countries. C. R. Markham, in his *Thibet,* explains the Thibetan theory of reincarnation in the ruling class in which the idea of immediate re-birth into the same family is held and is a generally accepted doctrine of those peoples.

For the Malay peninsula J. G. Frazer in *The Golden Bough,* states: "The Semany and other wild tribes of the Malay Peninsula imagine that the souls of their chiefs, priests, and magicians transmigrate at death into the bodies of certain wild beasts."

According to Fielding Hall in *The Soul of a People* there is a general belief among the Burmese of immediate re-birth following death. In the article referred to above by Mookerji he states that the doctrine of re-birth exists among the Dyaks of Borneo. A. H. Keane in *The World's Peoples* writes that the aborigines of the Andaman Islands, a race of infantile negrito type, regarded visitors to their Islands "as deceased forefathers who are allowed now and then to revisit their world."

Arabia likewise can be enrolled among the adherents to this early belief. Sir Richard Burton in *A Pilgrimage to Al-Madinah and Mecca* reports: "There is also a race called Al-Makhawilah . . . . . about 35,000 in number, which holds to the Imanship. . . . . They believe in a transmigration of the soul which, gradually purified, is at last orbed into a perfect star."

Australia

The first dwellers of Australia believed in reincarnation. This is borne out by the evidence of W. Baldwin Spencer in the University of Melbourne who reported on a special commission for the "Aborigines Northern Territory" to that effect. He also announced at the eighty-fourth meeting of the British Association

for the Advancement of Science in 1914 that "the belief in reincarnation is very firmly held by all the central tribes. . . . . In the Kadhir tribe the beliefs are very precise and detailed." Then, in collaboration with F. J. Gillen, the same findings are again given in *Native Tribes of Central Australia.* These gentlemen also published *The Northern Tribes of Central Australia* in which they state:

> In every tribe without exception there exists a firm belief in the reincarnation of ancestors. Emphasis must be laid on the fact that this belief is not confined to the tribes such as the Arunto, Warramunga, Benbenga, Anula, and others, amongst whom descent is counted on the male line, but is found just as strongly developed in the Urabunna tribe, in which descent, both of class and totem, is strictly maternal.

The Yombas, according to Tylor, greet their "new born infants with the salutation, 'Thou art come' and look for signs to show what ancestral soul has returned among them."

"In New Zealand, the priests stand before a new-born child and repeat a long list of ancestral names until the child sneezes or cries out at one of them, and the ancestor is thus found whose soul is reincarnated in the child," writes Charles Johnston. This statement is corroborated by Prof. Bertholet.

Europe

In Europe the same beliefs were similarly present. The Druids of England and the mystical Celtic folk-lore taught reincarnation. Julius Caesar reported in *De Bellum Galli,* VI, 14:5: "In particular they [the Druids] wish to inculcate this idea, that the souls do not die, but pass after death from one body to another." From this same reference according to Diodorus, "Among the Galatae the doctrine of Pythagoras prevails, namely, that the souls of men are immortal and after a fixed number of years begin to live again, the soul entering into a second body."

In the *Literary History of Ireland* Douglas Hyde states that "the idea of re-birth, which forms part of a half dozen existing Irish sagas, was perfectly familiar to the Irish Gael." W. Y. Evans Wentz, who sympathetically, yet scientifically, reviewed the Celtic folk-lore of the Celts of Wales, Ireland, Scotland, Isle of Man, Cornwall, and Brittany, quotes from Alfred Nut whom he regarded as the greatest authority on Celtic folklore: "In Greek Mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature." Mr. Nut holds that birth is but a coming back again from the other world entered through death.

In the translation of *The Voyage of Bran* by Kuno Meyer, (Section 1, page 49) Mongan claims to be a reincarnation of Finn, the son of Cumal, but apparently he did not want this knowledge

to be publicly known. This story brings out the thought that reincarnation is granted only to heroes.

Lapland, according to Edward Tylor, assumed reincarnation to be true, and he states: "In Europe the Lapps repeat an instructive animistic idea just noticed in America; the future mother was told in a dream what name to give her child, this message being usually given by the very spirit of the deceased ancestor who was about to incarnate in her." The Norse legends are themselves rich in evidence for reincarnation.

In Germanic legends *(Harvard Classics)* we find:

> But a little while lived Sigrun, because of her sorrow and trouble. But in old time folk trowed that men should be born again, though their troth be now deemed but an old wife's doting. And so, as folks say, Helgi and Sigrun were born again, and at that time he was called Helgi, the Scathe of Hasding, and she Kara, the daughter of Halfdan; and she was a Valkyria, even as is said in the Lay of Kara.

The Russian traveler, L. von Schrenck, has this to say of the Russians:

> The bear festivals of the Gilijaks and others in the region of Amvor, regard bears as superstitious and all who have combats with them are doomed to have their souls transmigrated into bears. Each clan has its own particular animal or fish which it cannot eat because of having descended from that species or transmigrating to it at death.

North and South America

The American Indians also held to the idea of reincarnation. Many of the present day writers on Indian culture either entirely overlook or ignore this point, or claim that the Indians believed only in transmigration. Charles Alexander Eastman, "Ohiyesa" of the Dakota Tribe and a college graduate, is probably the best informed person on Indian thought. In *The Soul of the Indian* he states: "Many of the Indians believed that one may be born more than once, and there were some who claimed to have full knowledge of a former incarnation."

O. Hardman in *Ideals of Asceticism* states that the Tlingit tribes believed in reincarnation. Additional specific evidence is found in John R. Swanton's work, *Social Conditions, Beliefs, and Linguistic Relationships of the Tlingit Indians,* in which he states: "If a person with a cut or a scar on his body died and was re-born, the same mark could be seen on the infant." He also gives several interesting anecdotes showing how the natives really believe in reincarnation. One case was of a child telling how in his past life a warring tribe could have been destroyed if an attack, he had been leading, had been delayed until the tide had gone out.

The theory of transmigration is held by the Moqui (Hopi) Indians who belong to the same race as the Zunis. These tribes

are divided into totem clans such as the Bear Clan, the Deer Clan, *etc.*, and they believe that the ancestors of each clan were bears, deers, *etc.*, and that at death the members of each clan became one of their respective totem animals. Of the Indians J. G. Frazer states: "In this custom [the killing of sacred animals] we find expressed in the clearest way a belief in the transmigration of human souls into the bodies of turtles."

Edward B. Tylor in *Primitive Culture* adds: "North American Indians of the Algonquin Districts, when little children died, would bury them by the wayside, that their souls might enter into the mothers passing by, and so be born again." He further stated that "the Nutka Indians not without ingenuity accounted for the existence of a distant tribe speaking the same language as themselves by declaring them to be the spirit of their dead."

Professor Bertholet adds to the Indian evidence by stating:

> In a tribe in Florida, if a woman died in childbirth, the child was held over her face so that it might breathe in the soul as it left her lips. Among the same tribe pregnant women were accustomed to go and meet a funeral procession in the hope of receiving within themselves the soul of the deceased . . . . . the Algonquin Indians used to bury the bodies of children by the roadside that their souls might enter the bodies of passing women and so be born again.
>
> Among the Khonds, an aboriginal Indian tribe, a birth is celebrated seven days after its occurrence by a festival at which the priest examines the body of the child, and states which of the family ancestors has been reborn into it; the child is then named after this ancestor. The naming of children, in fact, is in many ways connected with the belief that the souls of ancestors return to life in the children. In New Zealand, for instance, the priests stand before a newborn child and repeat a long list of ancestral names until the child sneezes or cries out at one of them . . . . after whom the child is named.

Sarat Chundra Mookerji, in the *Theosophist* of February, 1887, writes that "the doctrine of re-birth . . . . . exists . . . . . among . . . . . the Powhattans of Mexico."

Vilhjalmn Stefansson, who is an authority on the Eskimo, writes in *Harper's Magazine*, October and November, 1913:

> When a Mackenzie Eskimo dies the body is taken out of the house, but the soul remains (four to six days). . . . . A ceremony is performed by means of which the spirit is induced to leave the house and go up to the grave, where it remains with the body, waiting for the next child in the community to be born.

Space is lacking to give further extracts showing how the elements of the doctrine of reincarnation have been accepted by primitive peoples from Alaska to Peru including all of the principal tribes. Additional references may be found in the *Encylopaedia of Religion and Ethics*, by E. J. Hastings, under the caption of "Transmigration."

The evidence completely shows that reincarnation is a common teaching in practically all of the primitive philosophies among the uncultured of the world.

CHAPTER XX.

Belief in Reincarnation Among the Hindus

Many students, even among those well versed in East Indian lore, err in believing that the doctrine of reincarnation originated with the Brahmans of India. Charles Johnston in his book, *Transmigration of Souls* clears up this misconception by stating:

> The older race who taught the Brahmans was a red race, kin to the inhabitants of ancient Egypt and Chaldea; and it is among this red race that we find the clearest conception of re-birth, and of the whole teaching which makes up the subject of the Mysteries. . . . . The books which contain the tradition of the Mysteries as handed down to India by one branch of the old red race, are called the Upanishads; that is the Books of Secret Teachings or Hidden Wisdom; and there are two chief passages in the Upanishads which deal with the teaching of re-birth.

The Upanishads are brief, extremely mystical, full of hidden knowledge, and, consequently, reincarnation is more or less to be inferred from them. Charles Johnston, in an article "The Teaching of Re-birth in India" quotes a passage from the *Chadogya-Upanishad* translated by Max Müller as follows:

> Those whose conduct has been good will quickly obtain some good birth, the birth of a Brahmana, or a Kshattriya, or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth.

Another writer, S. E. Gopala Charlu, in his article "The Indian Doctrine of Reincarnation," attacks many of the English Sanskrit scholars, sparing somewhat Professors Weber and Müller, and comments favorably on the latter's translation from the 32nd Rik of the *Reg Veda,* I, 164: "Taking many births he has entered upon misery." Charlu then adds:

> Reincarnation is to be found in the Samhita and Brahmana portions of the Vedas: and there, in its developed form. The *Upanishads,* therefore, only repeat the idea; and one of them, the *Aitareyopanishad,* actually quotes a passage from the *Samhita* IV, 27, I, in support of its statement.

The first great revival of Hindu philosophy came with the revelation of Krishna and it clearly and explicitly gave a greater elaboration of the earlier and more vague teachings. Even memory of lives was then discussed, though for the most part symbolism still veiled the mysteries. The following quotations from the *Bhagavad-Gita* show the extreme familiarity with which the subject is dealt:

> As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body: the steadfast one grieveth not thereat. 2:13.
>
> As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.—2:22.
>
> For certain is death for the born, and certain is birth for the dead.—2:27.
>
> The sages . . . . renounce the fruit which action yieldeth and liberated from the bonds of birth, they go to the blissful seat.—2:51.

Many births have been left behind by Me and by Thee, O Arjuna. I know them all, but thou knowest not thine.—4:5.

Having attained to the worlds of the pure doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house.—6:41.

He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again.—13:23.

In the *Mahabarata,* which is the book of which the *Bhagavad-Gita* is but a chapter, is found the following quotation:

Heed how thou livest. . . . . Evermore restrain evil and cherish good: so shall there be another and a happier life for thee.

In India the mass of individuals is swayed by *The Laws of Manu* which most specifically teach transmigration, and in which we read in chapter twelve:

For sinful acts mostly corporeal, a man shall assume after death a vegetable or a mineral form; for such acts mostly verbal, the form of a bird or a beast; for acts mostly mental the lowest of human conditions.

Disciples, however, from the earliest times were given the truth itself through the various philosophies, and especially through the *Vedas.* The "Vedanta" or synthesis of philosophies, as given in Shankaracharya's *Commentary on the Vedanta Sutra,* translated by George Thibaut, confirms this viewpoint.

Following the revival of Krishna there came, in time, the next revelation, that of Prince Siddhartha, Gautama, the Buddha, with Krishna being chronologically about midway between the *Upanishads* and the Buddha. While brevity distinguished the *Upanishads,* Buddha's teachings in the *Sutras* are replete with absolute completeness of detail. Reincarnation is illustrated with profuse examples of its application and minute description of how to invoke from the Immortal the memory of past lives. The Buddha used his rebirth as a story to illustrate the laws of the higher life. Interesting accounts are given by Charles Johnston who claims that Buddha meant to teach reincarnation only to his disciplined devotees as follows:

Let me begin by saying that one such passage as this, and there are hundreds of them, settles once and for all the controversy whether the Buddha taught the persistence of individuality through the line of rebirths, and settles it in the affirmative.

In the *Vishuddhi,* or "Path of Purity," Buddhaghocha, the voice of Buddha, comments: "there are six classes of people who call to mind former states of existence; the devotees . . . . The devotee then who tries for the first time to call to mind former states of existence, should choose time after breakfast . . . . . "

Sir Edwin Arnold in *The Light of Asia,* a narrative poem of

Eastern philosophy, beautifully expresses reincarnation as follows:

> Who toiled a slave may come anew a prince,
> For gentle worthiness and merit won;
> Who ruled a king may wander earth in rags
> For things done and undone.

Reincarnation, according to Swami Abhedananda, is an inherent belief of Vedantin philosophy and in an article in the *Theosophist,* September, 1900, he gives many scriptural quotations.

R. Tagore in *Songs of Kabir,* states "O bodiless One! do not sit on your doorstep [talking to the soul]; go forth and bathe yourself in that rain!" [Experience in the world.]

In Chapter XIV are to be found additional references from the Hindu religious thought indicating that both the religion and philosophy of the East Indians are thoroughly steeped in the idea of reincarnation.

CHAPTER XXI.

Greek and Roman Philosophical Evidence

The foremost philosophers of Greece and Rome accepted reincarnation and it was a basic tenet of the Orphic and Pythagorean mysteries. Of the Greek advocates we find such philosophers as Empedocles, Hierocles, Herodotus, Iamblichus, Olympiodorus, Pindar, Plato, Plotinus, Pythagoras, and Socrates. Among the Roman supporters are Appian, Cicero, Pliny, Ovid, Plutarch, and Virgil. Certainly, evidence from such an array of notables is deserving of close consideration.

Appian, himself a believer in reincarnation, reports in his *History of Rome* that a similar belief was held by "the Germans who followed Ariovistus as 'scorning death because of their hope of rebirth.'"

In the *Letters and Treatises* of Cicero and Pliny, (Harvard Classics), are found long sermons based on reincarnation. One quotation states, "For me Scipio still lives and ever will live. For it was the virtue of the man that I loved, and that has not suffered death."

Empedocles is credited by Dresser in his *History of Ancient and Mediaeval Philosophy* as believing in reincarnation: "In religious matters he was in accord with the Orphic view of the soul as reincarnated." Also Erwin Rhode writes of Empedocles: "Thus in former lives I have been a boy and a girl . . . ," leaving no question as to his sincereness in this belief. His poem "Purification" is based on reincarnation.

Herodotus, the famous Greek traveler and historian of the fifth century B. C., who had the great faculty of passing on information not necessarily believed in by himself, certainly protected this belief and shielded its advocates. He is credited by A. D. Godley, as stated in F. M. Cornford's book *Greek Religious Thought,* as saying:

> It is believed in Egypt that the rulers of the lower world are Demeter and Dionysius. Moreover, the Egyptians were the first to teach that the human soul is immortal and at the death of the body enters into some other living thing then coming to birth, and after passing through all creatures of land, sea, and air, (which cycle it completes in 3000 years) it enters once more into a human body at birth. This doctrine certain Hellenes adopted, some earlier and others later as if it were their own invention, and of these men I know the names but abstain from recording them.

Hierocles stated: "Without the doctrine of metempsychosis it is not possible to justify the ways of God."

Horace speaks favorably of reincarnation in connection with his comments on Pythagoras. He mentions "the Pythagorean

dreams of Ennius, who thought that his soul had once inhabited the body of Homer."

Iamblichus, the Syrian philosopher and follower of Porphyry of the fourth century B. C., states: "The night-time of the body is the day-time of the soul." His further writings infer and assume reincarnation as a requirement of his philosophy.

Olympiodorus is another sympathetic believer, for the noted German scholar, C. A. Lobeck, in *Aglaoph,* states:

> That the living and the dead come each from the other, Plato made out from the testimony of the ancient poets, those I mean who taught us as Orpheus did, when singing "The self-same souls are fathers, sons, and honoured wifes and daughters dear."

Ovid, in his poem "Pythagoras," translated by Dryden, gives a remarkable statement of his belief in reincarnation which is quoted in Chapter XXIV.

"Pindar considered that the soul must pass through at least three earthly lives before it could escape the compulsion to reincarnate." Such is the quotation from *Transmigration of Souls* by Professor Bertholet.

Plato gives an enormous wealth of material on reincarnation in his *Phaedo, Phaedrus, Republic,* and *Timaeus.* In *Phaedo* he teaches that some men transmigrate into animals inferring that all men do not. Further he states that "if the soul exists before birth and in coming into life and being born can be born only from death and dying, must she not after death continue to exist, since she has to be born again?" In the *Dialogues,* where Socrates and Meno are arguing on virtue, we find: "The soul of man is immortal, and at one time has an end, which is termed dying, and at another time is born again, but is never destroyed . . . . . The soul, then, as being immortal, and having been born again many times . . . . ." In an other instance he states "souls are continually born over again into this life."

Plotinus, according to W. R. Inge in his *Philosophy of Plotinus* writes: "Plotinus says that successive reincarnations are like one dream after another or sleep in different beds."

Plutarch in *Consolation to Appollonius* accepts rebirth as did Heraclitus and the former is quoted by F. M. Cornford in *Greek Religious Thought* as having written:

> For when is death in us, when is it not? As Heraclitus says "It is the same thing in us that is alive and dead, awake and asleep, young and old. For the former shift and become the latter, and the latter shift back again and become the former."

Pythagoras and his followers were ardent supporters of re-

incarnation. Dresser in his *History of Ancient and Mediaeval Philosophy* says of the Pythagoreans:

> The idea of the soul as bound for a time to this earthly existence, to the "Wheel of Life," with the necessity of re-births, although much the same as a doctrine prevalent in India, was probably taken directly from the Orphic sect.

Professor Bertholet gives a most interesting account of Pythagoras:

> The Pythagoreans also regarded the soul as temporarily imprisoned in the body, which it leaves at death; after a period of purification in the lower world it returns to earth and begins a new career in a new body corresponding to its deeds in a former life. Pythagoras himself asserted that he had passed through four previous lives in human form. He was able even to point out the place in a temple of the goddess Hera, where the shield had hung, which he had used during his former life as Euphorbus at the siege of Troy, when he was killed by Menelaus.

In Lampriere's Classical Dictionary it is stated of Pythagoras:

> He remembered to have been Aethalides, the son of Mercury, to have assisted the Greeks during the Trojan War in the character of Euphorbus, to have been Hermotinus (a philosopher of Clazomenae), and last of all Pythagoras.

According to Erwin Rhode in *Psyche,* Pythagoras was "in close affinity with the Orphic teaching."

Socrates, in the fifth century B. C., believed in reincarnation, and talked with his friends at length upon it just before partaking of the hemlock. Plato in his *Gorgias* records this conversation in part as follows:

> The ancient doctrine of which I have been speaking affirms that they go from this world into the other world, and return hither, and are born from the dead . . . . . I should not wonder if Euripedes so spoke the truth when he says, "Who knows whether to live is not to die, and to die is not to live?" And we perhaps are in reality dead. For I have heard from one of the wise that we are now dead, that the body is our sepulchre, and that the part of the soul in which the desires are contained is of such a nature that it can be persuaded, and hurled upward and downward.
>
> And in like manner, if all things which partook of life were to die, and after they were dead remained in the form of death, and did not come to life again, all would at last die, and nothing would be alive—how could this be otherwise? For if the living spring from any other who are not dead, and they die, must not all things at last be swallowed up in death?

Virgil in his great work *The Aeneid* makes reincarnation the basis of evolution of life, a quotation from which is given in Chapter XXIV.

Many are the historians who credit the Orphic mysteries as teaching reincarnation. Dresser in his *History of Ancient and Mediaeval Philosophy* says of the Orphic mysteries: "the teachings included a theogony, ... with special reference to the body as the prison house in which the soul is held because of ante-natal sin . . . . because it is bound by the wheel of generation to a series of incarnations." This report is corroborated in a

most interesting way by Professor Bertholet when, in talking of Greece, he states:

> Historically it can apparently be demonstrated to have first appeared in Thrace. . . . . To Thrace belongs the legendary figure of the famous singer Orpheus, from whom the mysterious sect of the "Orphici" took their name. Their doctrines are . . . . the soul is divine, immortal, and aspires to freedom, while the body holds it in fetters as a prisoner. Death dissolves this compact, but only to re-imprison the liberated soul after a short time: for the wheel of birth revolves inexorably . . . . The Orphic belief seems to have been widely current in the Greek colonies in Southern Italy and Sicily.

The Orphic philosophy, in short, led men to God by ascetic piety of life but only through a series of lives of purification. Erwin Rhode in *Psyche* states: "Thus the soul continues its journey, alternating between a separate, unrestrained existence and fresh reincarnation round the wide circle of necessity, as the companion of many bodies of men and animals."

The later stoic philosophers did not believe in reincarnation. F. W. Bussell in *Marcus Aurelius and the Later Stoics* reports that "he [Aurelius] had not the ready solution, of all the East, of Plato, and Pythagoras, in metempsychosis, in the long training of the soul through different lives and fortunes." This quotation on the other hand clearly indicates that this idea was formerly held rather generally.

The majesty of the Greek and Roman philosophies, eclipsing all others of the world, may have been due partly to the full acceptance of the doctrine of reincarnation through the depth of their thought.

CHAPTER XXII.

Renaissance and the Eighteenth Century Philosophers on Reincarnation

Secret organizations are reputed to have kept alive the teaching of reincarnation during the Middle Ages, and writers of that time, venturing to give these truths publicity, necessarily had to veil them in the deepest of symbolism. Dante initiated the renaissance movement in Italy and, living as he did in the thirteenth century, had to exercise supreme care in passing on his occult teachings to posterity, although on the question of reincarnation his remarks were pointed and clear. The *Divine Comedy* gives a complete description or drama of spiritual evolution, of after-death conditions, of purification in purgatory, of sublimation in heaven, and of the soul's return to earth. Very beautifully he writes of meeting a Roman emperor in the Heaven of Jupiter and being told:

> He from Hell came back into his bones, and this was the reward of living hope—the living hope which put power into the prayers made to God to raise him up, that his will might be moved.
>
> The glorious soul returning to flesh where it abode awhile, believed in Him who had power to help, and believing, kindled into such a flame of Love that at the second death it was worthy to come into this Joy.

In the same story Beatrice and Dante ascended to the Heaven of Mars where Dante was told by one of the spirits: "When we are again clothed in flesh, glorified, and made holy, we shall become more acceptable unto God, because complete." This teaching, coming as it did out of the Dark Ages, is extremely significant.

Giordano Bruno of the sixteenth century was really the first one of the Renaissance to stand out boldly for the newer teachings, including that of reincarnation. Somewhat hesitant to voice the deepest truths, nevertheless he championed fearlessly the cause for mental freedom, and became a martyr for the forgotten teachings of old. He wrote:

> Is not thy body forever transformed, and flows it not ever
> Into the river of time? And in ceaseless alternation
> Doth it not cast off the old for the new, ever loosing and gaining?
>
> * * * * *
>
> Thus springs life into light and bodies rise to perfection;
>
> * * * * *
>
> And back to the seed flies the spirit, but thence he again re-enters
> The world eternal and ageless.

Francis Bacon of the seventeenth century undoubtedly was a master in Rosicrucian secrets teaching reincarnation, and in the Shakespeare Plays, of which he was the most probable author,

are many passages bringing forth this truth. In his own letters he wrote:

> And since I have lost much time with this age,
> I would be glad, as God shall give me leave,
> To recover it with posterity.

Another mysterious individual of the seventeenth century was Franciscus Mercurius Van Helmont, said to have been a theosophist, who wrote a book entitled *Thoughts upon the Four First Chapters of the First Book of Moses called Genesis.* In it he stated: "All spirits are already created and the souls are continually more and more elaborated until they arrive to the immortality of their bodies." He was promptly hailed before the Inquisition at Rome, in 1662, to explain his doctrines on reincarnation. He very cleverly made it appear as if he were making a caricature of the truth and was not a serious believer in it. This saved his life and was undoubtedly a subterfuge.

These accounts and others are very aptly summed up by the Right Reverend W. R. Inge, a modern English Divine, in his book *Philosophy of Plotinus,* (1923), and are related here for their corroborative value:

> The doctrine of reincarnation taught by the Manicheans and Carthia, by Giordano Bruno, and the theosophist Van Helmont . . . . Goethe, and Lichtenburg, dallied with the idea of transmigration more or less seriously; Hume declared that metempsychosis is the only doctrine of the kind worthy of attention by a philosopher; Lessing speaks respectfully of it, without being himself a believer; the friends of Lavater at Copenhagen taught the doctrine, quite in the manner of Pythagoras, but with extravagances of their own. Lavater had been King Jonah, Joseph of Arunthaea, and Zevingli. . . . . Ibsen, Maeterlinck, Fourier, and Leroux are more recent supporters of the belief.

The German revival of philosophy gave considerable support to reincarnation. It was a fashionable fad and fancy of that classical period to believe in the doctrine. Here again no attempt is made to give historical sequence, but for convenience to classify the philosophers alphabetically, and also to include European men of other nationalities who partook in the same revival.

In 1769 Charles Bonnet, a French physicist of Geneva, wrote a treatise on philosophical palingenesis. It is an excellent piece of work and many admirable arguments, though wrongly styled as proofs, are given therein.

J. G. Fichte, a German philosopher of the eighteenth and nineteenth centuries, in *The Destiny of Man* stated:

> After an existence of myriad lives the supersensuous world cannot be more present than at this moment.
>
> Death and birth are only the struggle of life with itself in ever more transfigured form, more like itself.
>
> Ever because Nature puts me to death she must quicken me anew.

The evidence from Goethe, the great German Natural philosopher, is somewhat confusing to most students. He is said not to have expressed any thought of reincarnation to his faithful comrade Eckermann, and this has been pointed out to show that his belief in it was not genuine. However, his song *The Spirit over the Water* is based upon the theme of reincarnation, and in a letter to Frau von Stein in 1781 he wrote:

> Ah, in the depths of time gone by, thou wast my sister or my wife. . . . . How well it is that men should die, if only to erase their impressions and return clean washed.

To I. Falk he wrote:

> I am certain that I have been here as I am now a thousand times before, and I hope to return a thousand times.

To Wieland, in 1776, he wrote:

> I cannot explain the significance to me of this woman or her influence over me, except by the theory of metempsychosis. Yes, we were once man and wife. Now our knowledge of ourselves is veiled and lies in the spirit world.

From the intimacy and almost sacredness in which these references occurred there is no doubt but that reincarnation was a very close belief in his heart.

Johann Gottfried von Herder, another German philosopher, in his *Dialogues on Metempsychosis,* a good treatise on reincarnation, stated:

> Do you know great and rare men cannot have become what they are at once, in a single human existence? Who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful, and good, in short, that elevation and natural supremacy over all around them?
>
> You know the law of economy which rules throughout Nature. Is it not probable that the Deity is guided by it in the propagation of human souls? He who has not become ripe in one form of humanity is put into the experience again, and, at some time or other, must be perfected.
>
> * * * * *
>
> I am not ashamed of my half-brothers the brutes; on the contrary as far as they are concerned, I am a great advocate of metempsychosis. I believe, for a certainty, that they will ascend to a higher grade of being, and am unable to understand how anyone can object to this hypothesis, which seems to have the analogy of the whole creation in its favor.

David Hume, the English historian, wrote: "Metempsychosis is the only system of immortality that Philosophy can hearken to."

Lavater, according to Professor Bertholet, translated Bonnet's treatise on reincarnation into German with annotations showing him to be an ardent supporter of the doctrine.

Lichtenburg, a minor German philosopher in the last of the eighteenth century, said of himself: "I cannot avoid the idea that I died before I was born."

G. E. Lessing, known as the "Frederick the Great of

Thought," was author of that most remarkable book, *The Divine Education of the Human Race,* in which he wrote:

> But why should not every individual man have existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest? Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experiences?

A recent translation of Lessing's book by F. W. Robertson credits the author with writing:

> It is so! The self-same road by which the Race reaches its perfection, must every individual man—one sooner, another later—have traveled over. Have traveled over in one and the same life? Can he have been in one and the self-same life, a sensual Jew and a spiritual Christian? Can he in the self-same life have overtaken both? . . . . Surely not that! But should not every individual man have existed more than once upon this world? . . . . Is this hypothesis so laughable because it is the oldest? . . . .
>
> Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from a single visit that there is nothing left to repay the trouble of coming back?

From these statements it is seen that Inge's claim that Lessing only respected the doctrine, without personally believing in it, is not in accord with the facts.

Dr. Carl du Prel in *Philosophy of Mysticism* speaks of the interest in Germany regarding reincarnation, and states that it "has localized the source of the life impulses in the transcendental will of the soul and demands rebirth."

Another eighteenth century philosopher, Frederick von Schlegel, cleverly said: "Nature is nothing less than the ladder of resurrection which, step by step, leads upward—or rather is carried from the abyss of eternal death to the apex of life."

"J. G. Schosser, Goethe's brother-in-law, wrote two dialogues upon the same subject," as quoted by Professor Bertholet in *The Transmigration of Souls.* Schosser was a deep philosophical student, and in his *Commentary on Campes Philosophical Dialogues* he states: "Is it after all so unreasonable to suppose that my soul, upon its journey to perfection, should have been forced to wear this fleshy veil more than once?"

Emmanuel Swedenborg, the great Swedish philosopher, believed in reincarnation but was rather reticent in advocating it very strongly. In his book, *Intercourse between the Soul and the Body,* he wrote:

> There is only one life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception—all things in the created Universe, in particular and in general, are such forms.

As a matter of fact, this quotation shows really the deepest thinking of any who have proclaimed the doctrine. Shorn of detail

Swedenborg in this passage endeavored to get back to the very cause of Life itself.

In our own country, during this same period, Benjamin Franklin, whose wisdom is so greatly appreciated, quietly and simply taught reincarnation. On May 12, 1790, in sympathizing with a child's loss of his parent, he wrote:

Dear Child:

I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter the real life. 'Tis rather an embryo state, a preparation for living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy Society? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. . . . .

His most outstanding statement is found in his own epitaph written at twenty-three years of age. It is, indeed, the most clever and unique expression of anyone's belief in reincarnation.

The Body
of
Benjamin Franklin
(Like the cover of an old book, its contents torn out,
and stript of its lettering and gilding)
Lies Here Food for Worms
Yet the work itself shall not be lost,
For it will (as he believed) appear once more
In a New
And more beautiful Edition
Corrected and Amended
By
The Author

It is therefore obvious that the Reformation and Renaissance periods of the respective countries brought forth enlightenment not only in literature, science, and philosophy, but also re-established the appreciation of occult truths, including that of reincarnation.

CHAPTER XXIII.

Nineteenth Century and Modern Philosophers

Selected quotations from the nineteenth century and modern philosophers indicate the idea of reincarnation to be of widespread acceptance. The European authors contributing to this philosophical thought include M. Alger, Bosanquet, Disraeli, George Eliot, Figuier, Huxley, W. R. Inge, Allan Kardec, Wm. Knight, Sir Oliver Lodge, Bulwer-Lytton, Maeterlinck, Max Müller, Molthe, A. J. Penny, Schopenhauer, Taylor, Richard Wagner, and E. D. Walker. American authors include Edward Beecher, Prof. Francis Bowen, Edison, Emerson, Hawthorne, Prof. B. I. Wheeler, Prof. G. F. Moore, Prof. G. L. Dickinson, O. Pfleiderer, Joseph Silverman, and M. Tichenor. In addition thereto various philosophical clubs and organizations clearly subscribe to reincarnation, proving it to be far more generally accepted than is ordinarily realized.

A very pertinent quotation is found in the Rev. M. Alger's book, *A Critical History of the Doctrine of a Future Life.*

> The thoughts embodied in it are so wonderful, the method of it so rational, the region of contemplation into which it lifts the mind so grand, the prospects it opens are of such universal reach and import, that the study of it brings us into full sympathy with the sublime scope of the idea of immortality and of a cosmopolitan vindication of Providence, uncovered to the eye. It takes us out of the littleness of petty themes and selfish affairs and makes it easier for us to believe in the vastest hopes mankind has ever known.

Bosanquet in the *Value and Destiny of the Individual* tersely states that the doctrine of transmigration offers us "chains of personalities linked together by impersonal transitions."

Benjamin Disraeli, the eminent statesman and voluminous writer, analyzed reincarnation as follows:

> There is a system so simple, and so little repugnant to our understanding, as that of metempsychosis. The pains and pleasures of this life are by this system considered as the recompense or the punishment of our actions in another state.

George Eliot, the great Victorian novelist, wrote: "Our deeds still travel with us from afar, and what we have been makes us what we are."

M. Louis Figuier in *The Tomorrow of Death,* quoted by John Fiske in *The Unseen World and Other Essays,* claims that musical skill arises from past incarnations of souls of nightingales, while architects are merely the return of souls evolved through the beaver family. He attempts to say that Mozart's precocity was the result of experience gained in a previous life.

The illustrious Thomas H. Huxley, biologist and champion of Agnosticism, in *Evolution and Ethics,* wrote:

None but the hasty thinkers reject it on the ground of its inherent absurdity. Like the doctrine of evolution itself, that of transmigration [reincarnation] has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.

William R. Inge, noted as a religious philosopher and author of *Philosophy of Plotinus,* gives two chapters on "The Immortality of the Soul," and states:

The doctrine of reincarnation offers us chains of personalities linked together by impersonal transitions. Nothing survives except the bare being of the Soul, and its liabilities. The doctrine has found strong support in modern times, *e.g.*, in Krause, Swedenborg, Lavater, Ibsen, Maeterlinck, McTaggert, Hume, Goethe, and Lessing speak of it with respect.

In analyzing terms Inge further states:

With this was combined the doctrine of transmigration or rebirth, incorrectly called metempsychosis.

Note: Metensomatosis or paligenesia are the right words, since it is the bodies, not the souls, that changed at rebirth.

In the realm of spiritualism Allan Kardec, the one-time leader of French and Latin American Spiritualists, wrote in *Le Livre des Esprits*: "Is reincarnation, then, a necessity of spirit life as death is a necessity of the corporeal life? Assuredly it is!"

One of the leading writers of Great Britain, Professor Wm. Knight, the Scotch metaphysician of St. Andrew, says of reincarnation:

The ethical leverage of this doctrine is immense. Its motive power is great. It reveals as magnificent a background to the present life with its contradictions and disasters, as the prospect of immortality opens up an illimitable foreground, lengthening out the horizon of hope. It binds together the past and the present and the future in one ethical series of causes and effects, the inner thread of which is both personal and impersonal, connecting him with two eternities, one behind and the other before.

Sir Oliver Lodge, the super-scientist, indicates a tendency to the acceptance of reincarnation in his *Reason and Belief* in which he states: "My message is that there is some great truth in the idea of pre-existence [having lived on earth before]."

Bulwer-Lytton, an eminent English novelist, well said: "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age the spirit may shift its tent." His writings clearly show his familiarity with the Greek idea of reincarnation.

The case of Maurice Maeterlinck is interesting. In early life he had no thought of any belief in reincarnation. Later he conceived the idea of a universal life ensouling all forms and was thoroughly convinced of a life after death. Finally, he adopted the truth of reincarnation. For instance, his first view is given in the *Fortnightly Review,* where he criticized the experiments of

Col. Rochas on Josephine of Voiron in which the Professor through hypnotic influence presumably forced the lady to go back through three incarnations. Maeterlinck preferred to explain such phenomena through "atavistic" tendencies, claiming that the lady was recalling to memory what past ancestors had experienced. Then, in *The Bluebird* he gives the idea that the surviving consciousness is collective rather than individual; but, finally, we find him saying: "No doubt, when its [life's] greatest marvels burst into being, we shall no longer possess the lives which we possess today, but we shall still be there under another form."

It is not surprising to find Frederick Max Müller, the great Sanskrit scholar and philosopher, believing in reincarnation, since his work led him to the very fount of such ideas. He once casually wrote: "The greatest minds humanity has produced have accepted reincarnation." In the eighteenth volume of his essays he states:

> I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in the former life, and the souls who repel us here we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life.

In his *Three Lectures on the Vedanta Philosophy,* in speaking of transmigration, he says: "It is well known that this dogma has been accepted by the greatest philosophers of all countries."

For variety, a quotation is given from H. K. B. Molthe, the most prominent of Germany military strategists of his day, who is credited by M. A. A. de Wolfe Howe, in *The Life and Letters of George Bancroft,* as saying:

> We fell upon the question whether men as they come near the end would like to begin the battle of life anew. "Who," said the General, "would live his life over again? I would not mine. The old story of the Hindu philosopher is true, when he said this life is a punishment for transgressions committed under an earlier form of being." All this he spoke deliberately and emphatically, and the man is one of the two most honored men in Germany.

A. J. Penny, an occult student and admirer of Jacob Bohme, was made "almost a convert to the belief in reincarnation and a very reluctant one," as stated in her book, *Studies in Jacob Bohme,* wherein she claims that Bohme taught reincarnation.

Arthur Schopenhauer, one of the true German philosophers, in *The World as Will and Idea,* stated:

> We find the doctrine of metempsychosis, springing from the earliest and noblest known ages of the human race, always spread abroad on the earth as the belief of the majority of mankind. . . . In the succession of births, the persons who now stand in close connection or contact with us will also be born again with us at the next birth, and will have the same or analagous relations and sentiments towards us as now whether these are of a friendly or a hostile description. . . . Constantly as the pieces played and the masks worn upon the stage of the world may change, yet the players remain the same throughout. . . . the decomposition and reconstruction of a personality, in which process the will alone persists, assumes the form of a new organism and receives a new intellect.

Isaac Taylor, though comparatively unknown, beautifully stated that "each of the dead has left in that soul an imperishable germ and all, without distinction, shall another day start up and claim their dues."

Richard Wagner, the famous German composer, used reincarnation for some of his themes. In his *Letters (106) to Frau Mathilde Wesendouch,* collected by W. Ashton Ellis, he most touchingly deals with the subject as follows:

> Only the profound hypothesis of reincarnation has been able to show me the consoling point where all converges in the end of an equal height of redemption, after their divers life-careers, running severed but side by side in time, have met in the full intelligence beyond it. On that beautiful Buddhist hypothesis the spotless purity of Lohengrin becomes easy to explain, in that he is a continuation of Parsifal—who first had to wrest to himself his purity; in the same sense would Elsa reach up to Lohengrin in her rebirth.

In 1888 E. D. Walker published *Reincarnation* and cited over two hundred and thirty books, pamphlets, and articles which appeared from 1591 to 1886 on this subject. His work is monumental and to it he added his own philosophical touches ingeniously expressing many ideas hitherto neglected.

Turning to American authors another strong group of individuals sharing a belief in reincarnation is found. Sound statements of reincarnation are to be found in Dr. Edward Beecher's works, *The Conflict of Ages* and *The Concord of Ages*. He was a profound religious philosopher and was noted for his "broad" sermons.

A few decades ago Professor Francis Bowen of Harvard University presented his views on "Christian Metempsychosis" in the *Princeton Review* advocating its general acceptance as a rational belief in the resurrection of the body. He regarded the earth as a training ground for the later eternal life, adding:

> If limited to the duration of a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose. Why may not the probation of the soul be continued or repeated through a long series of successive generations, the same personality animating one after another an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding?
>
> Death remains; but that is no evil, for what we call death is only the introduction of another life on earth, and if this be not a higher and better life than the one just ended, it is our own fault. Death . . . . is a mere change and development, like the passage from the embryonic to the adult condition, from the blossom to the fruit.

Thomas A. Edison, who at one time was a theosophist, was asked on his eightieth birthday the question, "Do you believe man has a soul?" His reply was:

> No one understands that man is not a unit of life. He is as dead as granite. The unit of life is composed of swarms of billions of highly charged

entities which live in the cells. I believe that when a man dies, this swarm deserts the body and goes out into space, but keeps on and enters another cycle of life and is immortal.

Ralph Waldo Emerson, perhaps America's greatest natural philosopher, accepted reincarnation and repeatedly wove it into his works. In *The Oversoul,* he stated: "The child is born full grown, assuming a past developing through previous existences." He further wrote: "If we were not to be born again after death, then like the bells of the fool are all the trumpets of fame." Pause again on the following additional quotations from his works: "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which seem to go upward and out of sight."

Again Emerson stated:

What compassion do these imprisoning forms awaken! You may sometimes catch the glance of a dog which lays a kind of claim to sympathy and brotherhood. What! Somewhat of me down there? Does he know it? Can he too, as I, go out of himself; perceive relations? . . . . It was in this glance that Ovid got the hint of his metamorphosis; Calidasa of his transmigration of souls.

In his essay on *The Uses of Great Men* he wrote: "It seems as if the Deity dressed each soul which He sends into Nature in certain virtues and powers not communicable to other men, and sending it to perform one more turn through the circle of beings, wrote, 'Not transferable,' and 'Good for one trip only' on these garments of the soul." Emerson's essay on *Friendship* also implies reincarnation.

Nathaniel Hawthorne, our eminent American romanticist, stated: "Almost always, in visiting such scenes . . . . I felt, indeed like the stalwart progenitor in person, returning to the hereditary haunts after more than two hundred years."

The most striking evidence that reincarnation is taken seriously by some of the modern leaders of philosophical thought has been the discussion at Harvard University by three Professors who in successive years delivered the annual address on *Immortality,* as provided by the George Goldthwaite Ingersol Foundation. In their addresses Professors Benjamin Ide Wheeler, George Forte Moore, and G. L. Dickinson emphatically made reincarnation their climax as a necessity for a belief in immortality. Professor Wheeler sympathetically cited the "wheel of births as set forth by the cult of Dionysius." Professor Moore stated: "A theory [reincarnation] that has been embraced by so large a part of mankind, of many races and religions, and commended itself to some of the most profound thinkers of all time, cannot be lightly dismissed." He refers to it being taught in Hinduism, Buddhism, in Japan, China, the Orphic cult, by Pythagoras, by Plato, by the Neo-Platonists, certain sects of the Mohamedans, by Bahaists,

the Druses, Kabalists, and Dorhkobors of northern Russia, Professor Dickinson looked at reincarnation from the human standpoint and stated: "The whole series of [man's] actions and feelings in one life are determined by those of a previous and determine those of a subsequent life."

Otto Pfleiderer, an American writer, in summing up the philosophy of Krause, states in his *Philosophy of Religion*: "Each separate spirit enters by union with a body upon one of its infinite number of life-periods, develops itself to its maturity, and then declines to the point of returning to its unity in God."

Joseph Silverman, a prominent Jewish Rabbi, in an article on "Immortality, Resurrection, and Reincarnation" *(Theosophical Review,* Vol. 34) states:

> There is another form of immortality which has more reasonableness connected with it. I mean the doctrine of the Theosophists called reincarnation. . . . In favor of it is this, that the whole world presents constantly the aspect of progress, and that if every human soul were annihilated when the body died, the next being or next child that was created would have a soul that was on the same plane as the soul of the original barbarian. The fact is just the reverse; the children that are born today have souls that are superior to the souls of the barbarians of 3000 years ago.

H. M. Tichenor in *The Theory of Reincarnation,* concludes:

> We have lived many lives. Both our bodies and minds bear witness to this. The evidence found in our bodies is recognized by modern science—the evidence found in our minds is being perceived, dimly perhaps, as yet, by the modern psychologists. By the experiences of the past we are molding the future—by our past errors we learn the better way to go.
>
> Travelers, we, from eternity to eternity, learning the way of wisdom as we come and go; learning at last that all life is the expression of Universal Life, evolving from lower forms to higher; that birth and death are but phases of the ceaseless law of change.

The above quotations have been carefully selected to include only those authors who can really be said to be contributors to philosophy. Advocates by the hundreds can be found in numerous newspaper accounts, periodical articles, and in novels.

Reincarnation is held as a doctrine by some Spiritualists, Theosophists, Bahaists, Vedantists, Aquarians, members of Philosophical Clubs, New Thought Organizations and members of the Karma and Reincarnation Legion. The total American adherents to reincarnation number at least 300,000 and over a million people have heard of it.

The evidence of reincarnation being a strongly entrenched doctrine is complete. Primitive peoples, the ancient Hindus, the Greeks and Romans, the mediaeval thinkers, scores of advocates during the Renaissance and eighteenth century, and hosts of modern philosophers testify as to the value of its teaching. It is now time for the doctrine to be more generally accepted and made a basis of explaining some of the present mysteries of "life."

SECTION II

POETRY OF REINCARNATION

CHAPTER XXIV.

The Poetry of Reincarnation

Poetry is the art of communing with the spiritual forces of Nature. It is Beauty from the land of imagination and fancy, probably more real than we ascribe even to our materialistic world. It is a viewpoint of peace, harmony, and fascination, a beautiful, restful refuge in which true spiritual development meets appreciative recognition.

Fortunately the poet is not required to prove scientifically or logically his surmises and sentiments. He is given the fullest latitude, and the truer his poems ring to Life and the more perfect his style fits his thought the greater is he ranked as a seer of Nature. He visions the Truth and measures it by his highest ideals. Some of his innermost secrets and spiritual revelations may have been wrung from an anguished heart suffering from ideals cruelly shattered by the rough experiences of life. It is not shameful to try to enter into the poet's consciousness or even to endeavor to intuit greater revelations. It is manna for the soul.

The poetry of reincarnation is a real viewpoint. The fact that all occult and mystical poets sing highly of that sublime truth, and that practically every poet of account has expressed some form of belief in it, or knowledge of it, is highly significant. Very few of the poets have had the courage to voice only their highest ideals, but have felt it necessary to satisfy the popular demand for the expression of materialistic ideas. So it is that many poets advance arguments or present the logic in favor of reincarnation, and at other times seem to disregard its truth. But it must be remembered that the sensitiveness of the poetic mind places the true poet in the vanguard of humanity. So universal is the belief among poets that brief quotations from only fifty-two of the greatest and most well known are here given, the majority of whom are not included in the selections made by E. D. Walker in his excellent book *Reincarnation.* It has been necessary to exclude quotations from the many unrecognized poets, for they would easily create another chapter in themselves.

Authors excluded from the above mentioned work include, among others, Blackledge, Byron, Dante, Dryden, Holmes, Khayyam, Keats, Kipling, Markham, Masefield, Miller, Noyes, Shakespeare, Virgil, and Wilcox. Instead of duplicating quotations from the authors noted by Mr. Walker, rather the effort has been

to give quotations from other works hitherto unmentioned. For convenience the poets are considered alphabetically with no attempt at a chronological or geographical classification.

Thomas Bailey Aldrich was a nineteenth century American poet, and at one time editor of *Atlantic Monthly*. His knowledge of reincarnation is indicated in the following excerpt from his poem "The Metempsychosis:"

A century was a single day.
What is a day to an immortal soul?
A breath, no more. . . . .
There I slept
From moon to moon, ...
We weep when we are born, not when we die!
So it was destined; and thus came I here,
To walk the earth and wear the form of Man,
To suffer bravely as becomes my state,
One step, one grade, one cycle nearer God.

In the twentieth century Sir Edwin Arnold, immortalized by his magnificent work, *The Light of Asia,* a long narrative poem expounding many occult truths, writes:

Tis but as when one layeth
His worn out robes away,
And, taking new ones, sayeth
"These will I wear today!"
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Matthew Arnold, a British poet of the nineteenth century, was not sure of a future life, but he seemed willing at times to give himself the benefit of his doubt, as shown in the opening verses of his "Immortality:"

Foil'd by our fellow-men, depress'd, outworn,
We leave the brutal world to take its way,
And, Patience! in another life, we say,
The world shall be thrust down, and we up-borne.

A very good belief in reincarnation is expressed by K. T. Blackledge in her fascinating novel, *The Amulet,* where she created a beautiful supplementary poem "From Sunset to Sunrise," a part of which runs:

This is the pilgrimage of the soul,
That journeys upward to its goal;
Oh drops from out the Ocean's brim,
Oh rays that start, and live in Him,
Return we all, thro' countless years,
Through cycles long, to our Eternal spheres.

H. H. Bogesen, a Norwegian poet and an American citizen

by birth, wrote "Transmigration," giving his ideas on reincarnation, a part of which runs as follows:

My spirit wrestles in anguish
With fancies that will not depart;
A ghost who borrowed my semblance
Has hid in the depth of my heart.
A dim, resistless possession
Impels me forever to do
The phantom deeds of this phantom
That liv'd ages ago.

Robert Browning was particularly noted for his great spiritual insight. Since he was also said to have been an initiate in occult teachings, it is not surprising to find a clear belief in reincarnation expressed throughout his works. In "Evelyn Hope" he writes of his recognition of his real spiritual lover, a girl who died at sixteen summers. Thus:

Is it too late then, Evelyn Hope?
What, your soul was pure and true,
The good stars met in your horoscope,
Made you of spirit, fire, and dew—
And, just because I was thrice as old
And our paths in the world diverged so wide,
Each was naught to each, must I be told?
We were fellow mortals, naught beside.

No, indeed! for God above
Is great to grant, as mighty to make,
And creates the love to reward the love:
I claim you still, for my own love's sake!
Delayed it may be for more lives yet,
Through worlds I shall traverse, not a few:
Much is to learn, much to forget
Ere the time be come for taking you.

Again, quoting from "Old Pictures in Florence:"

There's a fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practiced in small,
Through life after life in unlimited series;
Only the scale's changed, that's all.

In "One Word More" he writes:

I shall never in the years remaining,
Paint you pictures, no, nor carve you statues.
This of verse alone one life allows me;
Other heights in other lives, God willing.

"Abt Vogler" gives a painter's picture of the soul's pilgrimage, a fragment of which runs:

Presences plain in the place; or, fresh from the protoplast,
Furnished for ages to come, when a kindlier wind shall blow,
Lured now, to begin to live, in a house to their liking at last
Or else the wonderful Dead who have passed through the body and gone
But were back once more to breathe in an old world their new.

Elizabeth Barrett Browning, always singing from her heart, contributed much to the lore of poetry. In "Aurora Leigh," which is a part of the story of her own life, are found many philosophical interspersions, and some of them infer reincarnation. For instance, we read:

The cygnet finds the water, but the man
Is born in ignorance of his element,
And feels out, blind at first, disorganized
By sin i' the blood, his spirit insight dulled
And crossed by his sensation. Presently
He feels it quicken in the dark sometimes,
When, mark, be reverent, be obedient,
For such dumb motions of imperfect life
Are oracles of vital Deity,
Attesting the Hereafter. Let who says
"The soul's a clean white paper," rather say
A palimpsest, a prophet's holograph,
Defiled, erased, and covered by a monk's—
The apocalypse, by a Longus! poring on
Which obscene text, we may discern perhaps
Some fair, fine trace of what was written once,
Some upstroke of an alpha and omega.

A somewhat queer and quite elusive touch of reincarnation is given by the noted English poet of the eighteenth and nineteenth centuries, George G. Byron, in "The Vision of Judgment." First, he writes:

"Sir," replied Michael, "you mistake! these things
Are of a former life, and what we do
Above is more august; . . . ."

Then, in describing a being in heaven, he continues:

The more intently the ghosts gazed, the less
Could they distinguish whose the features were;

* * * * *

And several people swore from out the press,
They knew him perfectly; and one could swear
He was his father; upon which another
Was sure he was his mother's cousin's brother:

Another, that he was a duke, or knight,
An orator, a lawyer, or a priest,
A nabob, a man mid-wife; . . . . .

How could one entity be all those personages at the close of one life-time? It must represent the different personalities which the soul had had in many past lives. Byron goes on to explain that this "being" was "really, truly, nobody at all." Quite so,

if he means a reincarnating ego, with the "Shades" of his past still reflecting upon those who knew him in the various lives; in which case this poem becomes extremely significant.

A catchy bit of poetry by the comparatively little known George W. Carey called "The New Name" is based upon the conception of evolution through reincarnation. One stanza of this poem runs:

Man struggling up to the sunlight
Up from the mire and clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a sceptre,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

Edward Carpenter, a popular writer of today, in reviewing the soul's pilgrimage in Heavenly states, sings in "After Long Ages:"

After many times lying down to sleep and rising again,
After many times passing thro' the gates of birth and death

* * * * *

Henceforth the long chain of births and deaths I abandon,
I arise and go forth with thee—to begin my real life.

Arthur H. Clough of the nineteenth century was not an artistic nor an idealistic poet, but merely wrote what came to him, whether of the highest expression or not. For the most part his poems are very materialistic, but here and there we find snatches of his overcoming his doubt of a future life. In "Sonnets on the Thought of Death" he writes:

If it is thou whose casual hand withdraws
What it at first as casually did make,
Say what amount of ages it will take
With tardy rare concurrences of laws,
And subtle multiplicities of cause,
The thing they had once made us to re-make;
May hopes dead slumbering dare to re-awake,
E'en after utmost interval of pause,
What revolutions must have passed, before
The great celestial cycles shall restore
The starry sign whose present hour is gone;

* * * * *

If in this human complex there be aught
Not lost in death, as not in birth acquired,

* * * * *

Thou yet, we think, somewhere still art.

A Greek touch comes through the benevolent and pious works

of the eighteenth century English poet, Samuel Taylor Coleridge:

Oft in my brain does that strange fancy roll
Which makes the present (while the flesh does last)
Seem a mere semblance of some unknown past,
Mixed with such feelings as perplex the soul
Self questioned in her sleep; and some have said
We lived, ere yet this robe of flesh we wore.

Dante, who has already been quoted for his philosophical contribution to reincarnation, writes in his *Divine Comedy*:

When we are again clothed in the flesh,
Glorified and made holy,
We shall become more acceptable unto God
Because complete.

John Dryden, a poet-laureate of England in the seventeenth century, turns to reincarnation in his most touching "Ode" to Mrs. Anne Killigrew in order to express his noblest thoughts on life.

But if thy pre-existing soul
Was formed at first, with myriads more,
It did through all the mighty poets roll,
Who Greek or Latin laurels wore,
And was that Sappho last which once it was before.
If so, then cease thy flight, O heaven born mind!
Thou hast no dross to purge from thy rich ore,
Nor can thy soul a fairer mansion find
Than was the beauteous frame she left behind:
Return, to fill or mend the choir of thy celestial kind.

In "Woodnotes" by Ralph Waldo Emerson we find:

All the forms are fugitive,
But the substances survive.

* * * * *

Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms
Of gem, and air, of plants, and worms,
I that today am a pine
Yesterday was a bundle of grass.

Johann Wolfgang Goethe, who has been previously quoted for his philosophical belief in reincarnation, also puts the same ideas into poetry. He lightly speaks of it in *Faust* through "The Song of the Earth Spirits:"

The soul of man
Is like the water:
From heaven it cometh
To heaven it mounteth
And thence at once
It must back to earth,
Forever changing.

John Hawkes in "Recollection" tests the idea of reincarnation:

She—
What can it mean—this haunting strain
Of other days, so old, so new?

He—
But I was once an Asian Khan,
For Ishtabel
Is come again
And you are Sheba
My bride to be.

From a longer poem the following excerpt from "Pre-existence" by P. H. Hayne gives a trace of remembrance of a former life:

While sauntering through the crowded street
Some half-remembered face I meet,
Albeit upon no mortal shore
That face, methinks, hath smiled before.

The distinguished nineteenth century American poet, Oliver Wendell Holmes, in his "Chambered Nautilus" sums up the various lives of a soul, symbolized by the growth of each chamber of the shell:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

By stretching a point Victor Hugo, the great French romanticist of the nineteenth century, can be said to have expressed the idea of reincarnation in his poem "To the Invisible One:"

Art thou not too, like unto me
A torch to light earth's gloom,
A soul, therefore a mystery,
A wanderer bound to roam?

John Keats, that youthful English poet of the nineteenth century, was a natural bard particularly noted for many poems of classical beauty. When but a boy he wrote:

Thus ye live on high, and then
On the earth ye live again.

Little wonder that Rudyard Kipling voiced belief in reincarnation, for he was born in India, and traveled widely in the Orient, thus imbibing the very essence of oriental wisdom. A part of "L'Envoi" runs:

When earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors are faded, and the youngest critic has died;

We shall rest, and faith, we shall need it—lie down for an aeon or two,
Till the Master of all Good Workmen shall put us to work anew.

Omar Khayyam, the Persian Mystic, in his "Rubaiyat" seeks the true philosophy of life after purification through worldy experience, and writes:

I sent my Soul through the Invisible
Some letter of that After-life to spell,
And by and by my Soul returned to me
And answered, "I myself am Heaven and Hell!"

"Intimations of Previous Existence" is a catchy bit of poetry, and was written by the nineteenth century American poet, L. E. Landon. The following is just a fragment of the whole poem, which stands as quite a treatise on reincarnation:

Methinks we must have known some former state
More glorious than our present, and the heart
Is haunted with dim memories, shadows left
By past magnificence; . . . . .

Although Charles Leland is but little known his poems on evolution have attracted wide attention, especially "One Thousand Years Ago:"

Thou and I in the spirit land
One thousand years ago
Watched the waves beat on the strand,
Ceaseless ebb and flow,
Vowed to love and ever love
One thousand years ago.

* * * * *

Thou and I but yesterday
Met in fashion's show
Love, did you remember me,
Love of long ago?
Yes, we kept the fond oath sworn
One thousand years ago.

Dr. Leyden's "Ode to Scottish Music" is a delightful bit from the pen of an obscure English poet:

Ah, sure, as Hindu legends tell,
When music's tones the bosom swell
The scenes of a former life return,

Henry Wadsworth Longfellow, the beloved American poet, was acquainted with the essence of reincarnation, though the references are not so widespread in his poems. He clearly states in "Rain in Summer:"

Thus the seer, with vision clear,
Sees forms appear and disappear
In the perpetual round of strange,
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth.

In "Resignation" we find:

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

James Russell Lowell, a contemporary of Longfellow, also brings forth similar ideals. In "The Twilight" he writes:

Sometimes a breath floats by me
An odor from Dreamland sent,
Which makes the ghost seem nigh me
Of a something that came and went,
Of a life lived somewhere, I know not
In what diviner sphere!
Of mem'ries that come not and go not,
Like music once heard by an ear
That cannot forget or reclaim it;
A something so shy, it would shame it
To make it a show.
A something too vague, could I name it,
For others to know:
As though I had lived it and dreamed it,
As though I had acted and schemed it
Long ago.

Edwin Markham is a popular contributor to modern literature, and is one of the many of our contemporary writers who give voice to the possibility of reincarnation. He writes, in part:

Perhaps we are led, and our lives are fated,
And steps are counted, one by one.
Perhaps we shall meet, and our souls be mated,
After the burnt out sun.
There are more lives yet; there are more worlds waiting,
For the Way climbs up to the eldest sun.

A very sincere statement of the truth of reincarnation comes from the pen of John Masefield, the poet of the common people, who is not afraid to assert his beliefs. The entire poem "A Creed" tells in detail some of the laws underlying reincarnation, but only a few stanzas are quoted.

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh disguise
Another mother gives him birth
With sturdier limbs and brighter brain
The old soul takes the roads again.

* * * * *

Such is my own belief and trust
This hand, the hand that holds the pen,
Has many a hundred times been dust
And turned as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do
Or make, or spoil, or bless, or blast
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

In his "Song of Creation" Joaquin Miller, the poet of the Sierras, writes:

White reindeer's milk is yellow gold
And he who drinks it lives for aye;
He will not drown, he cannot die,
Nor hunger, thirst, nor yet grow cold,
But live and live a thousand lives—
Ten thousand deer, two thousand wives.

In "With Love to You and Yours," a poem which breathes of soul-mates throughout evolution, he sings:

As one who comes upon a street,
Or sudden turn in pleasant path,
As one who suddenly may meet
Some scene, some sound, some sense that hath
A memory of olden days,
Of days that long have gone their ways,

* * * * *

How her heart beat! Three thousand years
Of weary, waiting womanhood,

* * * * *

But now at last to meet once more
Upon the bright all shining shore
Of earth, in life's resplendent dawn
And he so fair to look upon!

* * * * *

And, "Phaon, I am Sappho. I—"
Nay, nay, she did not speak

* * * * *

She raised her eyes, and lo! her doves!
Just of old they came.

A very interesting expression of reincarnation is found in the poem "On the Death of a Fair Infant" by John Milton. In discussing with some mourners the possible personalities which the dead infant may have possessed in past lives he questions:

Wert thou that just maid, who once before
Forsook the hated earth, O tell me sooth,
And cam'st again to visit us once more?

He further asks if the babe were other characters returned, but since the poem cannot easily be condensed the reader is referred to it.

William Vaughn Moody, the great nineteenth and twentieth century poet-dramatist, wrote:

We have felt the ancient swaying
Of the earth before the sun,
On the darkness marge of midnight heard
sidereal rivers playing;
Rash it was to bathe our souls there, but
we plunged and all is done.
That is lives and lives behind us—lo,
our journey is begun.

A fragment from *Philosophical Poems* by Henry More runs:

I would sing the pre-existency
Of human souls and live once o'er again
By recollection and quick memory
All that is past since first we all began.

Alfred Noyes, a favorite poet and mystic of today, captivates one with his lilting, spontaneous verses which breathe natural beauty and true mysticism. He sings:

Soul to soul in the darkness, dust to dust in the light,
The wefts outworn of the ages are gathered again from the night
Losing never a thread of their scattered hopes and fears
As they come from the Loom of the Weaver that weaves the Web of Years.

Ovid writes in his poem "Pythagoras," as translated by Dryden:

Death, so called, is but old matter dressed
In some new form; and in a varied vest
From tenement to tenement tho' tossed,
The soul is still the same, the figure only lost.
And, as the softened wax new seals receives,
This face assumes, and that impression leaves,
Now called by one, now by another name;
The form is only changed, the wax is still the same.
Then, to be born, is to begin to be
Some other thing we were not formerly.

* * * * *

Souls cannot die. They leave a former home,
And in new bodies dwell, and from them roam.

* * * * *

That, when its present body turns to clay,
Seeks a new home, and with lessened night
Inspires another frame with life and light.

Thomas Parnell, one of the recent popular poets writes in "The Hermit:"

Long had our pious friend in virtue trod,
But now the child half weaned his heart from God;
Child of his age, for him he lived in pain,
And measured back his steps to earth again.

Thomas W. Parsons, another author of the present day, beautifully expreses reincarnation in his "Stanzas," a part of which runs:

We have forgot what we have been,
And what we are we little know
We fancy new events begin,
But all has happened long ago.

* * * * *

So looking into thy fond eyes,
Strange memories come to me, as tho
Somewhere—perchance in Paradise—
I had adored thee long ago.

Alexander Pope, the eighteenth century poet of great repute, wrote in his "Essay on Man:"

The strong connections, nice dependencies,
Graduations just, has thy pervading soul
Looked through . . . . .
Where all must full or not coherent be
And all that rise, rise in due degree,

* * * * *

All are but parts of one stupendous whole
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same.

D. G. Rossetti, one of the foremost Pre-Raphaelites, had that southern Italian spirit, and his poems breathe forth a natural symbolism. He also caught the essence of the truth of reincarnation as portrayed in his "Sudden Light:"

I have been here before,
But when or how I cannot tell:
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.

You have been mine before,—
How long ago I may not know;
But just when at that swallow's soar
Your neck turned so,
Some veil did fall,—I knew it all of yore.

Has this been thus before?
And shall not thus time's eddying flight
Still with our lives our loves restore
In death's despite,
And day and night yield one delight once more?

The author of *William Tell*, Friedrich von Schiller, of the eighteenth century, was a firm believer in reincarnation if we can judge from his "The Secret of Reminiscence," where we read:

Were our Beings once together twined?
Was it therefore that our bosoms pin'd?
Were we in the light of suns now dead
In the days of rapture long since fled
Into one united?
Aye, we were so! thou wert linked with me
In aeon that has ceased to be.

Shakespeare's writings give evidence of the author's having held to the doctrine of reincarnation. That Francis Bacon wrote the Shakespearian Plays has been conclusively proven to the writer, and therefore there is little wonder that Bacon, as an Initiate and a Rosicrucian, should portray occult truths including that of reincarnation. In "Sonnet 59," we find:

If there be nothing new, but that which is
Hath been before, how are our brains beguiled,
Which laboring for invention, bears amiss
The second burthen of a former child!
O, that record could with a backward look,
Even of five hundred courses of the sun,
Show me your image in some antique book,
Since mind at first in character was done!
That I might see what the old world would say
To this composed wonder of your frame;
Whether we are mended, or whether better they,
Or whether revolution be the same.
O, sure I am, the wits of former days
To subjects worse have been given admiring praise.

The entire play *As You Like It* is based upon reincarnation if it be interpreted occultly. In Act II, Scene 7, we find:

. . . . . All the world's a stage,
All the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts.

William Sharp, whose personal self is known as Fiona Macleod, is a modern poet whose beautiful little verse, "A Record," has been printed in several scientific books illustrating evolution. As seen from the following extract it also represents true reincarnation.

None see the slow and upward sweep
By which the soul from life-depths deep
Ascends,—unless, mayhap, when free,
With each new death we backward see
The long perspective of our race
Our multitudinous past lives trace.

The following also comes from his pen:

On one day yet to come I see
This body pale and cold and dead:
The spirit once again made free
Hovers triumphant overhead.

A glimpse of reincarnation comes from that exquisite youthful poet of the nineteenth century, Percy B. Shelley. A part of "The Cloud," which must be interpreted symbolically, runs:

I am the daughter of earth and water,
And the nursling of the sky;
I pass through the pores of the ocean and the shores;
I change, but I cannot die.

* * * * *

I silently laugh at my own cenotaph,
And out of the caverns of rain,

Like a child from the womb, like a ghost from the tomb,
I arise and unbuild it again.

Langdon Smith, the author of "Evolution," that popular rhythmic poem, beginning "When you were a tadpole and I was a fish," after tracing life evolving upwards through the lower kingdoms, makes the direct challenge that that Life behind all Nature and Mankind reincarnates:

Our love is old, our lives are old,
And death shall come amain,
Should it come today, what man may say
We shall not live again?

One of America's most outstanding authors and travelers of the nineteenth century, Bayard Taylor, and one who had a unique skill in recording his thoughts and the results of his travels, also believed in reincarnation. In "The Metempsychosis of the Pine" he writes:

Another life, the life of today o'erwhelms,
The past from present consciousness takes hue
As we remember vast and cloudy realms
Our feet have wandered through.

The nineteenth century brought forth another great idealistic poet in the person of Alfred Tennyson, a poet-laureate of Great Britain, who was said to have been a theosophist. A fragment of "In Memoriam" alludes to reincarnation:

Eternal process moving on,
From state to state the spirit walks,
And these are but the shattered stalks
Or ruined chrysalis of one.

"The Two Voices" is particularly pointed in its meaning:

Or, if through lower lives I came—
Though all experiences past became
Consolidate in mind and frame—
I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not.

* * * * *

Moreover, something is, or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something, like something here;
Of something done, I know not where;
Such as no language may declare

Again, in his "De Profundis" he clearly states:

From death to death through life and life to find
near and even nearer Him . . . . .

In one of his Sonnets we read:

As when with downcast eyes we muse and brood
And ebb into a former life,

We say all this has been before,
All this hath been, I know not when or where.

Of "The Mystic" he writes:

Ye could not read the marvel in his eye,
The still serene abstraction: he hath felt
The vanities of after and before;
Albeit his spirit and his secret heart
The stern experiences of converse lives,
The linked woes of many a fiery change
Had purified, and chastened, and made free.

Virgil, a poet-laureate of Rome, was steeped in Roman and Grecian mythology, and through the School of Sextus in the first century B. C., had full knowledge of reincarnation. In the sixth book of his great work, *The Aeneid,* (Harvard Classics) he pictures the father of Aeneas in Hades explaining to his son how the soul is purified in the heaven world to receive a later earthly birth. The drinking of the water of Lethe is that which effaces the memory of the past.

. . . . . in a low'ry vale,
Reviewed his mustered race, and took the tale;
Those happy spirits, which, ordained by fate,
For future beings and new bodies wait.

* * * * *

Aeneas wond'ring stood, then ask'd the cause
Which to the stream the crowding people draws.
Then thus the sire: "The souls that throng the flood
Are those to whom, by fate, are other bodies ow'd:
In Lethe's lake they long oblivion taste,
Of future life secure, forgetful of the past.
Long has my soul desir'd this time and place,
To set before your sight yon glorious race,
That this presaging joy may fire your mind
To seek the shores of destiny design'd."
"O father, can it be, that souls sublime
Return to visit our terrestrial clime,
And that the gen'rous mind, releas'd by death,
Can covet lazy limbs and mortal breath?"

* * * * *

Then the father answer'd, "Yes,
A thousand years to cleanse a corrupted soul
A one common soul inspires and animates the whole
And every soul is filled with equal flame."

* * * * *

"And some are hung to bleach upon the wind
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires."

The final cleansing comes in the Elysian Fields, and after the thousand era period, he explains:

That, unrememb'ring of its former pain,
The soul may suffer mortal flesh again.

Christian Wagner, rather a minor poet of the nineteenth century wrote:

Yea, thy fragrant breath—who knows
May lend fragrance to the rose;
All the love that it expressed
May be rosebuds at thy breast;
Breaths of a distant childhood yet
Greet thee in the violet.

One of the most mystical of our recent poets, Walt Whitman, profoundly breathes the reality of reincarnation in his "Night and Death:"

Now, while the great thoughts of space and eternity fill
me I will measure myself by them.
And now, touched with the lives of other globes
Arrived as far along as those of the earth
Or waiting to arrive, or passed farther than those of the earth,
I henceforth no more ignore them than I ignore my own life
Or the lives of the earth as far as mine, or waiting to arrive.

Another American poet of the nineteenth century indicating the plausibility of reincarnation was John Greenleaf Whittier, for, in "A Mystery" we read:

A presence strange at once and known
Walked with me as my guide,
The skirts of some forgotten life,
Trailed noiseless at my side.

After a heart-rending struggle at the death of her husband, Ella Wheeler Wilcox turned to the true philosophy of life, and reached her solace in the doctrine of reincarnation. She sought for this enlightenment everywhere, and breathes of her struggle and final consumation in many of her poems. The following excerpt from "The Finish" shows her final acceptance of reincarnation.

Out of that wonderful world where God is,
The Lords of Karma the path have shown,
And given us lessons to learn in bodies—
Oh, many the bodies our souls have known!

Quotations on reincarnation would be incomplete without that from "Intimations of Immortality" by William Wordsworth, another poet-laureate of England:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.

SECTION III

REINCARNATION IN PROSE, DRAMA, MAGAZINES, AND NEWSPAPERS

CHAPTER XXV.

Reincarnation Among Prose Writers

Prose writers who are particularly prone to deal with the subject of reincarnation naturally fall into four groups. First, are the philosophers, occult students, comparative religionists, and academicians who develop serious discourses or treatises explaining reincarnation. Second, are those authors who, in dealing with metaphysical subjects, include reincarnation as a minor theme. Third, are scores of authors of the lighter vein who casually, yet truly, accept reincarnation as an underlying part of their themes, and among whom appear the most noted prose writers of the nineteenth and twentieth centuries. Included in this classification are Thomas Carlyle, Charles Dickens, Oliver Wendell Holmes, Rudyard Kipling, Charles Lamb, Lichtenberg, Edgar Allen Poe, James Harvey Robinson, John Ruskin, Sir Walter Scott, Shelley, and Southey. Fourth, are many lesser novelists, of the lighter vein, who use reincarnation in their plots. A few, however, in the last group simply use the word "reincarnation" as a "catch" title deliberately capitalizing its advertising value with no thought of developing it in their stories.

A most remarkable observation is that the number of novels and serious books on it is on the increase, and, not one book has yet been written against it. The fact that the academic presentations are in demand, and that enticing mysteries of light fiction based on reincarnation are meeting more and more with success, proves that the general public hungers for any hints or teachings which are realistic or are true to life. Reincarnation is so innately a doctrine of great potential development in the affairs of men that wherever the idea is used it is bound to be successful.

Expositions on Reincarnation

While there have been a large number of books written presenting reincarnation in one or more of its phases, there have been surprisingly few volumes giving a complete essay or text-book presentation of the subject. The most outstanding book to date is that of E. D. Walker, and yet it is over forty years old. The following list, though by no means complete, gives typical examples in the formal presentation of reincarnation.

The Rev. W. Alger, a Unitarian minister, in 1860 published *A Critical History of the Doctrine of a Future Life.* After explaining how in his younger years he had regarded reincarnation as a delusion, and later becoming a very ardent advocate of it, he stated: "Our present lack of recollection of past lives is no disproof of their actuality."

Gerome Anderson, in *Reincarnation,* presents a very strong case appealing to logic and reason, and good sound common sense shines throughout his book.

Francesca Arundale in 1890 translated Karl Heckel's book, *The Idea of Rebirth,* which gives a very lucid explanation from a strictly philosophical viewpoint.

W. W. Atkinson wrote *Reincarnation and the Law of Karma* which though poorly edited and lacking in interest is worthy of mention.

Dr. Annie Besant in *Reincarnation,* as well as in many chapters of her other books, deals most convincingly with the subject, yet in a way which is entirely comprehensible to all readers. She eliminates a number of the supposed objections to the theory.

Hon. Henrietta Windsor-Clive's *Exposition of Reincarnation* brings home the practicality of the idea, particularly in the individual, family, social, public, and national life.

Irving S. Cooper, in *Reincarnation—The Hope of the World,* attempts to present the subject in a simplified form for the benefit of inquirers, and in doing so can lay no stress upon the proper balancing of the "life" side of reincarnation as a process.

G. A. V. Encause gives us a good exposition of reincarnation, though written in French, in his book *L'Esprit Avant la Naissance et Apres la Mort.*

E. Douglas Faucett, in *The Case for Metempsychosis,* gives the most scholarly presentation yet made. It deals with simple arguments in logical sequence from a scientific standpoint.

Hellenback, in *Do We Return to Earth,* concludes that we do, after eliminating the theory of special creation, which he claims is unproven and incomprehensible. He further maintains that organic evolution is explainable only through rebirth so that present experiences may develop character and endowments.

C. Jinarajadasa in *How We Remember Our Past Lives* gives a very good elementary discussion on why people normally fail to remember their past lives.

The best all-around of the older books is *The Memories of Past Births* by Charles Johnston, and even today ranks as one of

the best readable books on that subject. He most beautifully states: "That certainty of the larger life where the lives and deaths of this world are but as days and nights, lightens the burden of death, dulls the edge of sorrow, and takes away the terror of separation."

Florence Morse Kingsley's *Meditation for Life and Power* explains reincarnation from the "justice" standpoint. Sin and error, according to her, are experienced only in such measure as they can be borne and come to us as just debts from our past, that as we become purified through experience, shall we see God.

McTaggart's *Hegelian Cosmology* has been drawn heavily upon by all modern writers, and readers would do well to go back to the original.

N. K. Mirza is the author of the recent book *Reincarnation and Islam,* and his comments are timely.

Chevalier Ramsay, in *Philosophical Principles of Natural and Revealed Religion,* was one of the first to claim that reincarnation is a biblical and Christian teaching.

James M. Pryse's *Reincarnation in the New Testament* gives the best resumé of the biblical evidence on reincarnation and it is one of the most widely read books on the subject.

L. W. Rogers, in a booklet *Reincarnation,* presents a short popular introduction quite satisfactory to most inquirers.

H. M. Tichenor's *The Theory of Reincarnation Explained,* a very good short treatise, is one of the most widely read booklets on the subject, because of its being distributed cheaply by the Haldeman-Julius Co.

A. P. Sinnett, in *Karma,* gives novel interpretations of various occult phenomena including a good exposition on reincarnation.

E. D. Walker's book on *Reincarnation; a Study of the Forgotten Truth,* though published in 1888, remains today the fullest compendium upon the subject. The attempt by the present writer has been to avoid copying from Walker's book and to bring the latter up to date.

Milton F. Willis wrote *Recurring Earth Lives, How and Why,* and its particular interest is in publishing who many famous people of modern times were in their past lives.

It is thus apparent that very little recent effort has been made to assemble all available information on the subject. A complete work entails the following up of many wrong hints, pursuing of false leads, and tireless research into all phases of life.

Prose Based on Reincarnation

Next in classification to those works which deal exclusively with the subject of reincarnation are a group of less serious works, hardly to be called novels, which deal mainly with other subjects, yet which are based on reincarnation, or assume it to be true. Authors illustrative of such works include Bohme, Branden, Burgoyne, Evans, Fournier, Kingsford, Pezzani, and Orlando Smith. Books typical of this group are:

The Twin Soul, (Anonymous), is a realistic romance, psychologically developed, on reincarnation in which the memory of past lives is recovered.

Realization Made Easy, (Kate Atkinson Bohme), after opening with discussions on the Oneness of Life and Brotherhood, leads up to a conclusion that many lives on earth will be necessary in order to reach the lofty goal so slowly being attained at present.

The After-Death (Henry Branden), though dealing principally with the subject of death, gives a good explanation of reincarnation and likens past incarnations to dreams.

The Light of Egypt, (Thomas Burgoyne), is a sort of dogmatic and materialistic work in which the author leaves the impression that reincarnation may be a gigantic delusion, though he does not oppose it.

The Ancient Bards of Britain by D. Delta Evans, while dealing with the Druidic past, refers, in speaking of the memory of Nature, to reincarnation, as follows: "Man in the state of Happiness recovers all that he observed and experienced in every mode of existence [through] which he has migrated since his coming into being in Abred [the world of matter.]

Theorie de l'Unite Universelle, (Fournier), handles the subject of reincarnation most gracefully; for example: "Where is there an old man who would not like to feel certain that he would be born again and bring back into another life the experience he has gained in the present one."

Clothed with the Sun, (Anna Kingsford), gives such frequent references to reincarnation that the book might easily be taken as an introduction to it.

The Plurality of the Soul's Lives, (Andre Pezzani), as the subject implies, covers the subject of reincarnation, and in conclusion the author states: "We firmly believe that the plurality of lives is true."

Eternalism, A Theory of Infinite Justice, (Orlando Smith) is a delicious exposition on reincarnation. It is interesting to note that the author, in 1902, was President of the American Press Association.

A great many other books could properly be included in the above list, but these citations illustrate the point that a number of writers in serious prose most successfully deal with the subject of reincarnation.

Authors Casually Referring to Reincarnation

There are a number of interesting cases where noted men casually assert the truth of reincarnation. In these instances it cannot be said that their works are based on reincarnation but their remarks are most instructive and are made in all seriousness. For convenience, only the most noted of such writers will be mentioned.

Thomas Carlyle in *Sartor Resartus* comes out vividly for reincarnation. The essay, supposedly based on the life and opinions of Herr Teufelsdrockh who was the imaginary author of *Clothes, Their Origin and Influence,* really sets forth the opinions of Carlyle. He says that Clothes are significantly emblematic:—"What is himself, and his whole terrestrial Life, but an Emblem; a Clothing or visible Garment for that divine Me of his, cast hither, down from Heaven?"

Other extracts from this same work are:

Whatsoever sensibly exists, whatsoever represents Spirit to Spirit, is properly a Clothing, a suit of Raiment, put on for a season, and to be laid off.

Noteworthy also, and serviceable for the progress of this same individual, wilt thou find his sub-division into Generations. Generations are as the Days of toilsome Mankind: Death and Birth are the vesper and the matin bells, that summon Mankind to sleep, and to rise refreshed for new advancement.

The Horse I ride has his own whole fell: strip him of the girths and flaps and extraneous tags I have fastened around him, and the noble creature is his own sempster and weaver and spinner. . . . .

In carrying out the same thought Carlyle quotes from *Faust*:

> In Being's floods, in Action's storm,
> I walk and work, above, beneath,
> Work and weave in endless motion
> Birth and Death,
> An infinite ocean;
> A seizing and giving
> The fire of Living:
> Tis thus at the roaring Loom of Time I ply,
> And weave for God the Garment thou seest Him by.

In *Heroes and Hero-Worship,* Lecture 1, Carlyle speaks of the "law of mutation . . . . and how, tho' all dies, and even gods

die, yet all death is but a phoenix fire-death, and new-birth into the Greater and the Better!"

Charles Dickens, in *Pictures from Italy*, restates many incidents which occurred in the previous life of the author. He remembered the details so vividly that they seemed to him as if they were occurring in the present life.

Lord Grey, a former Governor General of Canada, in his address upon receiving an honorary degree from McGill University, gave the impression to students that he believed in reincarnation.

Oliver Wendell Holmes in the *Autocrat of the Breakfast Table*, boldly states:

> All at once a conviction flashes through us that we have been in the precise circumstances as at the present instance, once or many times before . . . . How do I account for it? Why, there are several ways . . . . The first is that these flashes are sudden recollections of a previous existence.

Rudyard Kipling's *The Finest Story in the World* is a most excellent short story on reincarnation. He prefaced it with the following short poem by W. H. Henley:

> Or ever the knightly years were gone
> With the old world to the grave,
> I was a king in Babylon
> And you were a Christian slave.

In the book itself are found references to reincarnation on nearly every page. In brief, the hero visioned writing a story containing the memories of past lives and lifting the veils of future ones, but in falling in love with a young lady the memory of his past lives gradually failed, and so the "finest story in the world" was never written. Brief extracts are:

> The Fates that are so careful to shut the doors of each successive life behind us had been neglectful . . . . . It was not consolation to me that once in his lives he had been forced to die for his gains. I must also have died scores of times . . . . .

> Was it possible that he had skipped half a dozen lives and was then dimly remembering some episode of a thousand years later.

Since the hero, Charlie, brought back detailed episodes of his life as a Greek galley slave and as a Viking, Kipling writes:

> If I came to full knowledge of anything at all, it would not be one life of the soul in Charlie Mear's body, but half a dozen separate and several existences . . . . .

Charles Lamb in *Dream Children; A Reverie* sees children waiting on the other side (after death from this world) for bodies to revisit earth and again to bear names.

Lichtenberg in his *Selbstcharaderistik*, stated: "I cannot get rid of the thought that I died before I was born."

Lord Lindsay's "Letters" contains the restatements of conversations and descriptions of places of former existences, all of which is written in absolute seriousness.

Edgar Allen Poe in *Eureka* stated:

> We walk about, amid the destinies of our world existence, accompanied by dim but ever present memories of a Destiny more vast—very distant in the bygone time and infinitely awful . . . . During our growth the distinctiveness is too clear to deceive us even for a moment. But the doubt of manhood dispels these feelings as illusions.

James Harvey Robinson, our great contemporary historian, in *The Mind in the Making* states:

> Some of us have in addition a Greek philosopher or a man of letters in us; some a neoplatonic mystic, some a mediaeval monk, all of whom have learned to make terms with their play-fellows.

John Ruskin in *Ethics of the Dust* addresses one of the girls "Sibyl," as having once been the Cumean Sibyl; and another "Egypt," as having once been Queen Nitocris. For example, he, as Lecturer, says " . . . . Sibyl, do you recollect that evening when we had been looking at your old cave by Cumae, and wondering why you didn't live there still . . . . ?" He continues describing how they examined "Egypt's" third pyramid, the girls adding bits of information, and then:

> *Lecturer:* Yes but you could not think, Egypt, what a strange feeling and bitter loneliness came over me when the presence of the two gods passed away. It seemed as if I had never known what it was to be alone before, and the unbroken line of the desert was terrible.
>
> *Egypt:* I used to feel that, when I was queen: sometimes I had to carve gods, for company, all over my palace. I would fain have seen real ones, if I could.

It should be remembered that the above conversation was in imagining their past lives all of which was beyond the experiences of the present life.

George Sand, a western philosopher, stated:

> Cast into this life, as it were into an alembia, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed . . . . . for purification, to make us perfect. From age to age, race to race, we accomplish a tardy progress, tardy but certain.

Sir Walter Scott, in his romance *Guy Mannering*, puts the following words into the mouth of one of his characters:

> Why is it that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollections, such as old Brahmin ideas would have ascribed to a state of a previous existence?

Many other remarks by Scott in this book indicate his belief to be sincere.

In Dowden's *Life of Shelley* an anecdote is reported in which Shelley questions a mother as to whether a six weeks old baby could tell of its past life, and then adds:

But surely the babe can speak if he will, for he is only a few weeks old. He may fancy he cannot, but it is only a silly whim. He cannot have forgotten the use of speech in so short a time. [Meaning from his past life.]

Shelley further stated:

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.

Robert Southey in *Letters* stated:

I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall recover the consciousness of some lower stages through which we may have previously passed . . . . .

Professor Sputa of Tubingen, author of *Mein Recht auf Leben,* and ranking high as a psychologist, claims that the doctrine of reincarnation illumines the long chain of endless duty.

Reincarnation in Light Prose

The novels dealing with reincarnation are without number, and the list given here, together with short reviews, is for the purpose of showing how universal is the practice of using reincarnation. Either the plot deals with characters through a number of lives, or mysterious relationships, tinging on the occult, are brought forward to interest the reader.

The Child of the Dawn, by Arthur C. Benson, is a realistic narrative of a soul's experience after death through to a new rebirth in another body, and although the portrayal may be correct some of the details are somewhat strained.

The Amulet, by Katherine T. Blackledge, fascinatingly binds the reincarnation theories of the Orient with several past lives of the hero and heroine.

The Idyl of the White Lotus by Mabel Collins touches on reincarnation along with other occult teachings and does so with a remarkable beauty rarely found in profound novels.

William L. Comfort has written many popular novels touching on reincarnation. In *The Road of Living Men* he boldly states that we "come with the loves and hates unfinished, that certain contacts take up the old stories again." His *Midstream* is reported to deal with his own past incarnation and anticipates one of his future ones. *Child and Country* and *The Hive* contain references to reincarnation.

Marie Corelli, who is noted for her extreme audacity in writing of occult phenomena, is quite frequent in her remarks about reincarnation. In the *Romance of Two Worlds* reincarnation is

weirdly linked with the electrical theories of the universe. In *The Life Everlasting* the true knowledge and pure love attained by the hero and heroine were the outcome of "many rebirths throughout the ages."

Camille Flammarion in his characteristic imaginative way touches on astronomy to illustrate reincarnation in his two books *The Plurality of Worlds* and *Stories of Infinity*.

The Brother of the Third Degree, a story of a strange society mastering wonderful occult and clairvoyant faculties, written by Will C. Garver, contains a number of references to reincarnation. A typical conversation runs:

> "Yes," I replied, "I see that far back I was a Brahmin monk of adept power, but for lack of certain experiences I took western incarnations."
> "All things are then made clear, are they?" said Iole.
> "The past is now an open book," I answered; "for all my lives were now linked into one."

Laefcardo Hearne's *Japan* touches on transmigration as a belief in the orient and this work is principally historical. His *Kokora* has a long chapter on "The Idea of Pre-existence."

Scientific Romances by C. H. Hinton, is a most pleasing array of scientific conceptions of profound thoughts including reincarnation.

From Incarnation to Reincarnation, by Richard Ingalese, is a fanciful sketch, equally amusing and is rather instructive.

The Mystic Quest, by William Kingsland, is a tale of two incarnations of two pairs of young friends, very nicely drawing lessons through their new relationships and opportunities.

Meditations for Life and Power, by Florence M. Kingsley, lightly refers to reincarnation as a moral doctrine of value to the individual in self-development.

The Phantom Lover, by Vernon Lee, depicts a reincarnating lover coming out of the past into the present.

Jack London accepted reincarnation as is clearly discernible in his novels *The Star Rover* and *The Wolf Trail.*

The Canyon of the Stars, by M. Van Norman Long, is one of the most recent of the successful occult novels and, founded as it is on correct conceptions of reincarnation and devoid of technical or oriental terms, finds a sympathetic response among western readers.

Lord Bulwer Lytton in *Zanoni* portrays occult teachings through the working out of a rather complicated and mysterious plot, moralizing on the reasonableness of reincarnation in accounting for the inequalities of life.

In his *Godolphin* he stated:

How strange is it that at times a deep feeling comes over us as we gaze upon certain places, which associates the scene either with some dim remembered and dreamlike images of the past, or with a prophetic omen of the future.

Peter Ibbetson, by Du Maurier, vaguely leads up to the possibility of the return of two lovers, denied physical contact in the present life, in order that their hopes could be "fulfilled in the beyond." Peter describes incidents of his past lives as "subdreams."

Talbot Mundy, author of *Om, the Secret of Ahbor Valley,* gives many indications of his belief in reincarnation.

From Atlantis to Thames, by W. P. Rayan, is a very fascinating and highly poetic romance of two characters, representing typical man and woman respectively, coming into the present from out of the past of other lives all for the purpose of training souls for the perfection all desire.

The Missing Goddess and Other Legends, by Minnie B. Theobold, breathes forth occult truths and holds that our immortality is assured only through our continued return to earth in new forms.

Sema Kanda, by Coulson Turnbull, gives a unique story picturing four successive incarnations of three souls going through trials on separate paths before being linked together in one life, the present one.

Bunker Bean, by H. L. Wilson, deals with reincarnation in a casual, yet quite effective manner. The hero, more or less as a joke, sets out to get in touch with a theosophist for the purpose of exploring the subtler realms that he might gather material for the writing of a book. He became so fascinated by the theory of reincarnation that in all seriousness he tried to find out some of his own past incarnations.

The Story of My Reincarnation, by Zivoli, is a good testimonial for reincarnation. In part, the author stated:

Personally, so far as it has been given to me to see the truth, I make no bones about accepting the generalizations of Karma working through reincarnation, which appear to us as the fuller exemplification of the process, the "how" of the old dictum, "As a man sows so shall he also reap."

Did not the doctrine and the theory of reincarnation already exist, in a more or less degree of mutilation and distortion, a theory of resurrection of some sort would have to be invented or improvised, as well as to harmonize the spirit and the mind of man as to serve as a working hypothesis to resume and interpret the ever increasing variety and volume of data only intelligible under some such hypothesis.

CHAPTER XXVI.

Reincarnation in the Drama

Obviously, it is beyond the scope of this book to cite all the plays, legitimate and screened, dealing with reincarnation, especially since describing a few of them with the general story covers all. Therefore, in this chapter the attempt will be to show the usual manner in which it is portrayed in drama.

True reincarnation is found in a number of Henrik Ibsen's dramas. Just touching on reincarnation or directly inferring it include such plays as *The Bluebird* by Maeterlinck and the *Return of Peter Grimm* by David Belasco.

Henrik Ibsen wanted his readers to regard his drama, *Peer Gynt,* as a poem, and not look for all sorts of interpretations. Yet there is undeniably an undercurrent of ethical, satirical, and symbolic meaning throughout the play. Peer represents the Norwegian people, and also an individual of average development. After Peer has practically wasted the best years of his life Ibsen brings his hero to the point of realizing that God brought each person here for a purpose; yet Peer could not bring himself to face the facts, finding it much easier to take refuge in self-deception and self-sufficiency. Having met with almost every experience in life, and "gone round" instead of through each situation, Peer Gynt finally wanders in his native hills and meets with the Button-Moulder, Death or Recaster of Souls, who has received from his Master a summons for Peer's soul to be recast "into something new." The Button-Moulder says: "Oh, so long as, and seeing, the spirit is in you, you shall always have value as so much metal . . . . . My Master said, 'Peer Gynt shalt thou summon. He has set at defiance his life's design, clap him into the ladle with other spoilt souls.' " Peer learns that "a soul can go back to nothingness, into the grey of the mist," and fully realizing the folly of his life, is ready to face the facts, when he is saved by the Love and Purity of Solveig, the essence of true womanhood. It is the philosophy of the characters rather than the plot itself which brings out the truth of reincarnation.

Ibsen's tragedy, *The Emperor Julian,* while emphasizing the conflict between the Christian and Pagan, brings forth some very startling occult statements. Envoys from India believed the Emperor Julian to have been a reincarnation of the Macedonian Alexander, which he admitted. Maximus, the mystical character of the play, says to the Emperor Julian:

> There is One who ever reappears, at certain intervals, in the course of human history. He is like a rider taming a wild horse in the arena. Again and yet again it throws him. A moment, and he is in the saddle again, each time more secure and more expert; but off he has had to go, in all his varying incarnations until this day.

The Bluebird by Maurice Maeterlinck conveys the truths of life after death together with the fact that each soul enters this life with certain definite steps to be accomplished.

The play, *Van Der Decken,* played by David Belasco in New York during 1926, is a legendary tale of the sea based on and explained by reincarnation.

When Pat Was King, by Anne Marble, is an excellent drama on reincarnation. It proved popular indicating that "real" teachings, if correctly portrayed, are genuinely acceptable.

Although *The Servant in the House,* by Charles R. Kennedy, is not woven around reincarnation as a theme, the following amusing dialogue is found therein:

Rogers: Perhaps it's this reincarnytion the Daily Mail been writing about. Ever see the Daily Mail out there, Mr. Manson?

Manson: No: we had few advantages.

Rogers: Rum idea, reincarnytion! Think, Mr. Manson, perhaps we wos lords once in ancient Babylon, you an' me?

Manson: And now butler and page-boy, eh?

Rogers: Does seem a bit of a come-down, don't it?

Manson: That's one way of looking at it.

The Return of Peter Grimm, by David Belasco, played by David Warfield in 1913, is perhaps one of the boldest plays dealing with reincarnation. In the program of the play the description included the following statement: "For the few, his presence [Peter Grimm] will embody the theory of the survival of persistent energy." In the play itself the character Andrew McPherson, who was Peter's physician and bosom friend, was made to say that he believed in the return of the dead back to earth.

The Ladder, a successful drama based on reincarnation, had a long run on Broadway, New York, recently, and newspaper reports stated that its presenter, Mr. Edgar F. Davis, was an ardent reincarnationist. Not only did he spend seven hundred thousand dollars on the play, but after the audiences began to dwindle he made the admission free to everyone calling at the box-office for a reserved seat.

The Birthday, by Beatrice Wood, though to date it has only been presented to small audiences, is a clever play depicting reincarnation in an acceptable manner without any mention of abstruse or theosophical terms.

In the Motion Picture realm about one new reincarnation play is produced each year. Difficulties of the stage are wiped away by the "tricks of the trade" so that details of reincarnation, otherwise lost, are made easy. Some of the outstanding pictures along this line are "Earth Bound," "Forever," "Outward Bound," "Male

and Female," "The Road to Yesterday," "Yesterday," "The Vision," and "Where are My Children."

"Forever" is the screen version of Du Maurier's novel *Peter Ibbetson*, which was so beautifully dramatized by John Barrymore and Constance Collier during 1917 in the Atlantic Coast cities. Further, "The Road to Yesterday" is an adaptation from the dramatic comedy, *Yesterday and Today*, which was so successfully staged in Boston some years ago.

Will Rogers presented a most amusing comic entitled "One Glorious Day" which was instructive in so far as the teaching of reincarnation was concerned.

Gloria Swanson, in "The Love of Sunya" presented in Hollywood during May, 1927, reached the height of her career in this play which was based upon reincarnation. The opening programs announced:

> In the "Love of Sunya," Gloria portrays four distinct and intensely dramatic characterizations throughout which her dominant personality is more attractive than ever and the excellence of her portrayal is sufficient evidence of the fact that she is supported by an enthusiastic and competent cast and staff of technicians. Gloria Swanson, in the incarnation of the Egyptian girl—Gloria Swanson, a modern American girl, sought by a reincarnated Yogi—Gloria Swanson, the temperamental opera singer who shocks sophisticated Paris—Gloria Swanson, the "bought" wife of the millionaire. These are the characterizations . .

Kenneth Taylor, in a newspaper article of the opening night, wrote in part: "The foundation on which the plot is based, occurs back in ancient Egypt, where an over-zealous priest is responsible for the girl taking her own life. It is decreed that the soul of the one must go down through the ages until such a time as it is possible to make amends to the soul of the other."

Therefore, without exaggeration it can be said that both the spoken and silent drama are fast becoming prominent channels for the spreading of the theory of reincarnation, second only to the activity of the newspapers and in advance of the magazines.

CHAPTER XXVII.

Magazine Articles on Reincarnation

Fifteen years ago one could look in vain in any one of the Guides of Indices of Periodical Literature on the subject of "Reincarnation," but of recent years the references have been appearing more numerously. Prominent magazines and noted authors lend support to the doctrine, and there has, as yet, appeared not a single article against, or in ridicule of, the idea.

Magazines indicative of the modern interest in the subject include: *The Atlantic Monthly, Bible Review, Hearst's International Cosmopolitan, The Dearborn Independent, The Fortnightly Review, International Journal of Ethics, The Literary Digest, McCall's, McClure's, Munsey's, Nature, New England, The Nineteenth Century, Open Court, Philosophy* (Italian), *Referee, Revue Spirit of Paris, The Saturday Evening Post, The Spectator, The Theosophist, The Theosophical Messenger, Westminster,* and the *Woman's Home Companion.* This list is by no means complete, yet it is sufficient to indicate the popular demand for such articles.

Atlantic Monthly

In the November, 1915 issue is a story, "The Reincarnation of Maung Hkin," by Charles Johnston, the two leading characters of which accepted the belief in reincarnation, although the plot is not correctly carried out according to the title.

Bible Review

Gunnar Nauman wrote: "We cannot escape until perhaps after many incarnations, many lives of experiences, sufferings, and judgments have passed over us; then we at last come to the same border line again."

Cosmopolitan

A large number of references are to be found in the *Cosmopolitan*:

(a) February, 1926. In an article "The Amazing Things Henry Ford Told Frazier Hunt About Himself" we find the following:

"Well, experience for the next life," he went on. "Every man is here for experience; he gains it and then passes on."

"You mean to another life after this one?" I questioned.

"Exactly."

"Then you're talking about reincarnation. Let me get this straight—you believe in reincarnation?"

"Surely I do. Each life we live simply adds to our total experience . . ."

(b) October, 1926. "In the Garden of Allah Twenty Years After," which is a true incident in the life of the author, Robert Hichens, we find the following dialogue:

"Do you believe in reincarnation?"

When she said that I knew at once what was coming.

"I can't say I do. There are undoubtedly curious happenings, curious instincts, desires, satisfactions, longings, which one could understand if one was certain that one had lived already in such and such a way, but which—"

"Yes, yes—exactly!" she again interrupted. "Well, I do believe in reincarnation absolutely, and I know that in some former life I was an Arab woman . . . . . "

(He) "How do you know? . . . . "

"By a great many things. I feel far more at home here than I have ever done in America. I felt at home directly I got here . . . . . I was an Arab once. I have known it for a long time."

(c) January, 1927. James Oliver Curwood wrote "The Crippled Lady of Peribonka" in which the following conversation between the two lovers takes place:

"I will go," he [Paula] said. "But sometime I will come for you, Clara. Maybe not now, not in this life, but sometime. May I continue to dream that?"

"It is not a dream," she said, "it is faith. I am giving you up for a little while, that is all. Sometime, in another life, these tests which God put upon us will return you to me."

The further inference from this delightful story is that Paula was Molly Brant, an Indian girl, and Clara was Sir William Johnson, both of whom had lived and loved 125 years previously.

(d) May-September, 1927. During this period the *Cosmopolitan* ran a series of articles on various occult truths by E. Barrington, (L. Adams Beck), in which she brings out the necessity for successive lives on earth. For instance, in the May issue she states:

If he walks on this course, the end is certain, though it may take more lives than one to develop his powers to the full and the intermediate stages may be those of using them selfishly.

In the August issue she tells of an Indian parable illustrating her belief:

"When shall I attain full knowledge?"

The Yogi replied, "In four more births," and the man wept in despair. "So long yet! So little done!"

He passed another who asked the same question. He answered: "As many leaves as you see on this tree, so many rebirths await you before you receive full knowledge."

(e) December, 1927. "Ford After His Hardest Year" by Allen L. Benson states:

"You know I am a believer in reincarnation," Ford suddenly remarked, "and I believe we all have been here many times before and been through, many times, the experiences that we are going through now. Perhaps we have flown

many times before and flown on a greater scale than we have at any time since aviation came to the present civilization. The time may come when we shall learn how to fly to other planets."

Dearborn Independent

"The Adventure of the Imaginative Child" is an interesting story by Hugh Walpole appearing in the February 26, 1927 issue. The story is of a John Borstal Clay of twelve year's age who kept recalling memories of past lives greatly puzzling his superiors. By chance he met Dowager Countess of Pruxe and both recognized that he, her husband long dead, had returned to her as the boy. He recognized a green ring which he had given her sixty-three years before, when then her husband. Evidently the story was of a man taking a quick rebirth.

Fortnightly Review

Two articles, because of their excellency, are given from this magazine. The first is from Professor William Knight in the September, 1887 issue. He stated:

> It seems surprising that in the discussions of contemporary philosophy on the origin and destiny of the soul there has been no explicit revival of the doctrine of Pre-Existence and Metempsychosis . . . . . The theory has immense speculative interest and great ethical value.

Maeterlinck, in the 1913 issue (Volume 100:604), comes out with a very strong pronouncement for reincarnation which is in addition to the previous references. He stated:

> But let us return to reincarnation and recognize, in passing, that it is very regrettable that the arguments of the theosophists and the neo-spiritualists are not compelling, for there never was a more beautiful, a juster, a purer, a more moral, fruitful and consoling, nor to a certain point more probable creed than theirs. It alone, with its doctrine of successive expiations and purifications, accounts for all the physical and intellectual inequalities, all the social iniquities, all the hideous injustices of fate.

International Journal of Ethics

G. R. S. Mead, the noted student of comparative religions, edited a long article on reincarnation entitled, "The Doctrine of Reincarnation Ethically Considered," appearing in 1912, volume 22:158. In part, he stated:

> The idea of the possibility of returning to do better another time, and yet again and again to learn the whole lesson, and above all to help others more easily to learn it, is a conception that should appeal very strongly to the practical instincts of the strenuous laborers for improving the present conditions of human existence on earth . . . . The doctrine of reincarnation, in its highest aspect, looks to a social end and not to the consummation of an isolated perfection.

Literary Digest

The Literary Digest for September 17, 1927 contains an article on "Doctors on the Existence of the Soul," summing up the returns of a questionnaire sent to sixty physicians by the *Homiletic Review*. The opening sentence is, "If a man die, shall he live again?" One eminent physician and teacher in one of the largest universities, who wishes to remain anonymous, stated:

> It may seem somewhat irrelevant to say that in our human world personal influence, as it may extend from one person to another and from one generation to another indefinitely, suggests a phenomenon and influence immortal in type and quality, possible of existence and extension as long as human life, either physical or spiritual, may endure.

McCall's

In the April, 1927 issue is an article on "What Lies Beyond the Grave." It is composed of contributions from thirty famous Americans. Harold Bell Wright gives in his belief of immortality a decided tinge of reincarnation. B. P. Wadia in the same series expresses the thought as follows:

> Man as a soul is immortal . . . . . The body, with the brain and sense, is likened to the inn wherein he sojourns for a while to eat the fruit of experience, later he marches on till hunger makes him halt at another inn on the roadside called progress. This is Reincarnation, Soul-Evolution.

McClure's

Volume 42:107 gives an anonymous story, "Memories of a Doctor—Reincarnation." While it is not a good example of a reincarnation story, being more readily explained by obsession, nevertheless, as the title implies, it is an attempt of the author to weave in a touch of the mysterious. The Doctor, the hero, was confronted by a dead woman acquaintance obsessing his own wife.

Munsey's

"Corstophine," by E. F. Benson, volume 83:623, borders on the occult. It tells of a vision coupled with a warning for the hero to disembark from a train at "Corstophine." This saved his life, for a terrible wreck followed. In explaining the vision in which the scenery was observed as it was over a hundred years previous, the statement is made that it had been registered by the individual in his past life.

Nature

In the November 14, 1907 issue (Volume 77:44), is an interesting historical article on "New Facts About the Arunta," giving some of their details of reincarnation.

New England

"The Reincarnation of Smith" by Bret Harte (Volume 25:17), is a blood-curdling story of the Sacramento fire in which the hero, who was ready to marry his second wife, ran away under an assumed name and on returning met his first wife. His return really was limited to the same physical life, hence the title is somewhat far-fetched.

The Nineteenth Century

A large number of quotations on reincarnation are to be found in this magazine. In Volume 53:446 is an article on "Reincarnation" by Narayan Harischandra in which reincarnation is shown to be a factor in the daily life of Hindus, and is a good testimonial of a Hindu's belief in it.

A most remarkable article, and one of the best short discourses ever written on reincarnation, is "Semi-Serious Speculations on Shoemakers, Socialism and Reincarnation" by Walburga Paget. He stated: "Reincarnation teaches resignation, that most dignified of qualities, without which we cannot rise into higher spheres." The thought is given that persons believing in "but one short span of years for each person are usually unhappy, distracted, despairing, and unable to see a solution of many of life's social problems."

A. P. Sinnett, in volume 86:297, wrote "Our Visits to This World," in which reincarnation is discussed metaphysically and answers are given to many of the reputed philosophical objections. He claims that reincarnation is the root of necessity.

Open Court

"Is Reincarnation True?" is the title of an article by John Ransom Bridge which attempts to review the historical development of the idea. Mabel Collins is therein quoted as being a successful modern writer on the subject.

Philosophy (Filosofia della Scienza)

Professor Calderone delightfully reports a case where a family, grieving the death of a five year old child, was correctly advised by a medium that the child would be reborn at the following Christmas with a twin brother.

Referee

"Merlin," in the February 2, 1902 issue of the *Referee,* wrote an article "The Mystery of Life: The Doctrine of Reincarnation," in which he stated:

Let us notice for a moment what the doctrine of reincarnation specifically and by implication teaches . . . . . You see that, first of all, it is necessary to our peace that we should—in the Miltonic phrase—"justify the ways of God to man."

Revue Spirit of Paris

In the February, 1883 issue of this magazine Gambetta Napoleon, the late French dictator, was credited by the editor as having been a reincarnation of Napoleon Bonaparte.

Saturday Evening Post

The July 3, 1920 issue published an article, "The Reincarnation of Chan Hop," by L. B. Yates. While reincarnation was incorrectly portrayed as a direct working out of retribution to a gambler who had been double-crossed, the author redeemed himself by this reference:

When he considered the brass money of his native land every individual he met [on the race track] loomed up like a reincarnation of gorgeous Midas.

Although the theme of "Honeymoon Hate," by Alice M. Williamson, appearing in the July 9, 1927 issue, does not deal with reincarnation, the following excerpt is found therein:

Now, a delightful duchess proposed a theory that our pretty American princess is a reincarnation of that blonde beauty who married the Monk Giustiniani for one year. She is so like the old portrait in the Accademia.

The Spectator

The Spectator during September and October, 1927, after publishing a most excellent article by John St. Loe Strachey on "Have I Been on Earth Before? Shall I be Born Again?" printed follow-up discussions on "The Idea of Reincarnation" written separately by Lady Pamela Grey of Fallondon, Dr. Evans-Wentz, Dr. Annie Besant, as well as a number of others. All favored the doctrine of reincarnation. The original article challenged everyone not to be afraid of the truth even though details of the doctrine of reincarnation were lacking. His viewpoint was that of a theologian well versed in science. He stated:

For myself I answer "Yes." I believe that I shall be born again . . . . . because I believe that through rebirth and its antecedent death, which, once more, dominates the whole problem, I shall be able to understand things that now seem dark and terrible.

The Theosophist

Naturally this publication contains many articles on reincarnation and one of them, illustrative of others, is found in volume 20, on "Reincarnation Simply Put," by W. Will. It shows a sympathetic viewpoint with the Christian scriptures, presents argu-

ments and considerations in its favor, and indicates how acceptance of the doctrine of reincarnation has a beneficial affect on conduct and daily life.

The Theosophical Messenger

The Theosophical Messenger (1912 issue) has an illuminating discussion on "Have We Ever Lived on Earth Before," written by "One of the older theosophists." Obviously, the question is answered in the affirmative.

The American Theosophist, which for a time appeared as an enlargement of the *Theosophical Messenger,* contains in the October, 1914 issue an article, "H. P. Blavatsky's Theories About Reincarnation," as written by herself and published in *The Path,* in 1886. It is one of the most abstruse essays ever penned, yet this should not deter one who is bent on a thorough study of the subject.

Westminister

"The Great Trend," by C. W. Guest, appearing in the March, 1912 number, 177:304, gives a forceful explanation of the metaphysical problems as they are solved through the doctrine of reincarnation, and dismisses other factors, such as heredity, in its favor. It states:

> Within limits, we may perhaps develop unevenly, some swinging the pendulum, as it were, to its fullest extent one way. For that reason a rebound must take place, and, where one life has tended to excess, the next perhaps, may swing abnormally in the other direction, for only in this way can equilibrium be again restored.

Woman's Home Companion

In the March, 1904 issue (Volume 31:5) is an article on "Reincarnation of Sarah Marg'et" by Lulu Linton which differs little from other stories of similar titles.

As one starts to ferret out the articles now appearing on reincarnation, one is startled to see how the number is on the increase. Truly the doctrine of reincarnation is gradually stealing over the reading public and before long it will be a belief which everyone will accept on its own merits.

CHAPTER XXVIII.

Newspaper Excerpts on Reincarnation

Items on reincarnation have appeared in editorials, interviews, letters, comments, announcements, advertisements, and, as a matter of fact, in about every department of the modern newspaper. Rarely does a criticism of the doctrine appear, and most of the references are sympathetic.

During April, 1913, paper after paper printed a full page illustrated story of Helen Gould and her husband which gave details of their supposed past four incarnations.

On the occasion of Maeterlinck's first lecture in America, the noted Belgian poet released a story which was caught up by a syndicate controlling many papers and in it publicity was given to the famous work of Professor Rochas. Maeterlinck added: "There are instances, too, in which he awakened memories of former existences."

One of the outstanding interviews reported by "The Free Press" credited the famous Houdini as having said:

> I firmly believe, and this belief is based on investigation, observation, and, in a measure, personal experience—that somehow, somewhere, and sometime, we return in another human form, to carry on, as it were, through another lifetime, perhaps through many succeeding lifetimes, until some strange destiny is worked out to its ultimate solution . . . . .
>
> I, myself, have entered some Old World city for the first time in my life, so far as I was aware, and found the streets familiar, known just where to go to locate a certain house, for instance.
>
> Things have come to me that it seemed could only have been results of some former experiences. I seemed from earliest childhood to have a grasp upon certain faculties and a knowledge not according to my years—as if the understanding were from past education and that I had entered the world with certain fixt principles and ideas that could not have been at that time the result of any present education . . . . .
>
> Possibly the Great Intelligence that rules the universe plans beyond our ken; knows what lives shall be most essential to the well-being of the world and sends them back to finish what they have begun and have been forced to lay down before the beckoning finger of the Dark Angel.

The Daily Express of London in 1926 gave a skit by Beachcomber giving a humorous conversation between himself and his hostess about recognizing friends in this life whom they had met in past ones.

The Chicago Evening American some years ago published an editorial in part stating:

> When these two readers whose letters we print today are a few thousand years older, having come back to earth a few times more to learn something, they will know that it is possible to be fair to all religions.

An anonymous writer in the *New York Times* explaining the habits of the Tibetans states:

As soon as a Tibetan child is born, the parents consult an astrologer-priest, who draws up a horoscope detailing the main events to come up in the life of the infant. In this document are set forth the pains and penalties resultant on misdeeds committed in former lives, which have to be expiated before any merit can be acquired.

Henry Ford comes out publicly in favor of reincarnation. *The New York American* of February 15, 1927 headlined an interview with him as, "I Lean to Reincarnation." It ran in part:

To me this is the most beautiful, the most satisfactory from a scientific standpoint, the most logical theory of life. For thirty years I have leaned toward the theory of reincarnation. It seems a most reasonable philosophy and explains many things. No, I have no desire to know, what, or who I was once; or what, or who, I shall be in ages to come.

In Chapter X of this book is found a quotation from *The Los Angeles Examiner*, April, 1921, under the "Hillside Philosophy Column," giving an account of two young people recognizing ties of past lives and corroborating incidents in them.

The Los Angeles Times of December 3, 1927 contained a most excellent item on the "Beyond" by the Foothill Philosopher. The article in part reads:

Is there any word so significant as "beyond?" In that little word lie all the visions and hopes of humanity—the Nirvana of the Buddhists, the Paradise of the Mohammedan, the freedom of the Vedantist, the heaven of the Christian. Some there are who even dream of a consciousness, transcending time and space, birth and death, creation and destruction, name and form, a consciousness of the light ineffable in "the kingdom that cannot be moved." Oh, blessed Beyond: bright sun of all tomorrows, illuminating the twilight of today!

Even comic sections have condescended to elaborate on reincarnation. "Harold Teen," by Carl Ed, gave a very amusing skit, running over a week, showing a blonde who believed in reincarnation trying to vamp Grandpa Teen and it finally transpired that he had been her lap-poodle in their last life in Egypt.

The word "reincarnation" has probably been spread amongst the public by no other medium so great and efficient as the newspaper. Twenty years ago it is doubtful, except for an occasional lecture advertisement by theosophists, if reincarnation appeared at all. The trend of the present time is for metaphysical and philosophical organizations to hold lectures and debates on reincarnation and use the newspapers widely to advertise and secure reports from interviews. On February 4, 1928 appeared a large notice in the *Los Angeles Times* of a debate on "Reincarnation" at the "Church of the People" with Mr. Manly P. Hall taking the affirmative and Rev. E. Burdette Backus, the negative. Other debates have been held throughout the country and the newspaper accounts are always on hand.

So effective has been the propaganda of recent years that the word "reincarnation," though of modern origin, is accepted in common parlance without further definition.

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